

aima estates, which were originally tenures granted at a quit-rent. They were, in fact, fiefs assessed to a small revenue, and date back to the rule of the Muhammadans.

The number of estates in this district has increased considerably during the last half century owing to the subdivision of proprietary rights. In 1850 there were 2,784 revenue-paying estates held by 5,775 proprietors, and in 1870 the number of the former was 3,850 and of the latter 8,215. In 1873, though the area of the district had been considerably reduced by the transfer of estates to Burdwan and Midnapore, the number of revenue-paying estates had increased to 3,573; and, as already stated, there are now no less than 4,309 such estates on the revenue-roll. The cess returns show that the number of revenue-paying estates assessed to cesses is 7,953, in addition to 536 revenue free estates, and that the number of recorded shareholders is 27,685.

One of the most common tenures is that known as the *patni* ^{*Patni taluks*} *taluk*, which had its origin in the estate of the Maharaja of Burdwan and then spread to other permanently-settled estates. A *patni taluk* is, defined in Regulation VIII of 1819 as one created by a zamindar and held at a rent fixed in perpetuity, the tenant furnishing collateral security for the rent, and binding himself to certain conditions regarding the sale of the tenure for arrears, and also to the sale of his other property in case the proceeds of the sale of the tenure are not sufficient to pay off the entire sum due. The records show that there are 1,397 *patni* tenures in the district, paying to the zamindars a total rent of Rs. 9,09,219-8.

A *dar-patni* is an under-tenure created by a *patnidar*, to whom its holder pays rent, and is similar to a *patni* tenure in all respects. The district records return the number of these under-tenures in Hooghly at 200. *Se-patni* is a *patni* tenure of the third degree created by a *darpatnidar*.

Other tenures are the usual *ijāds* or leases, which have no ^{*Ijāds.*} special characteristics. Among them may be mentioned (1) *mukarari ijāds*, i.e., permanent or long-term leases granted at a fixed rate of rent for a valuable consideration, (2) ordinary *ijāds* or leases held for a limited term, (3) *dar-ijāds* or sub-leases subordinate to the foregoing, and (4) *sarpeshgi* or usufructuary leases granted for repayment of loans by collections of rents from the estate or *taluk* so let out.

Rent-free tenures are exceptionally numerous in Hooghly; ^{*Rent-free tenures.*} in fact, perhaps in no other district in Bengal are tenures of this class scattered over such a large area. The following are the principal varieties of rent-free tenures:—(1) *Lakhiraj*, or rent-free

land granted as a reward for services performed or for some other special purpose. (2) *Debottar*, or lands granted for the worship of various Hindu gods, and vested in *sebbats* or trustees, who have no right to alienate such lands. (3) *Brahmottar*, or lands granted for the support of learned and pious Brahmans. These are liable to be alienated. (4) *Mahattrān*, or lands assigned by zamindārs for the maintenance of religious and learned men, or of poor men other than Brahmans. (5) *Vaishnavottar*, or lands granted for the support of Vaishnavas. (6) *Pirottar*, or lands resembling the *debottar* lands of the Hindus, being grants made by Muhammadans for the maintenance of the worship of *pirs* or Musalmān saints. (7) *Wakf*, or lands granted by pious Muhammadans for the maintenance of mosques or *maqrads*, and for the purpose of feeding *ṭakurs* or religious mendicants. (8) *Chiraghi*, or lands granted for defraying the expense of providing lights at the tombs of Muhammadan saints. (9) *Nawāt*, or lands presented for the maintenance of Muhammadan saints or holy men, and for defraying the expenses of festivals. (10) *Khairātī*, or lands granted solely for charitable purposes. (11) *Khanāvārt*, or lands granted rent-free as sites of homesteads.

**Service
tenures.**

There are a number of small private service-tenures held by *purohīts*, or village priests, *nāpits* or barbers, *kāmārs* or blacksmiths, *mālis* or gardeners and makers of garlands for decorating idols, and *dhobas* or washermen.

**Phānri-
dārs.**

The only peculiar service tenure is that of the *phānridārs*, who were originally semi-military police holding rent-free lands and performing police duties. They date back to the early days of British rule and were described as follows by the Magistrate of Hooghly in 1828—"In the *mahals* formerly attached to Zila Burdwān, and generally throughout this district, there are in each village two or three police *chaukidārs* who have each an allowance of about 8 or 10 *bighās* of *chākran* land; and besides this establishment of *pāiks*, there are certain individuals, denominated *phānridārs*, *simānadārs* and *digwārs*, to the former of whom in some cases a *naib* and generally several *chaukidārs* are attached, in proportion to the extent of the *phānridār's* jurisdiction, and who are allowed from 50 to 200 *bighās* of land. These *phānridārs* are authorized to apprehend robbers and house-breakers, to report the occurrence of crimes to the police *thānas*, to patrol the villages attached to their *phānris*, to observe whether the *chaukidārs* perform or neglect their duties, and generally to render every assistance to the police *dārogās*. The total number of *phānridārs* existing in this district amounted, from a very correct register

that I had made up in the year 1825, to 175, together with 32 *nasbs* and 808 *paiks* and *piyādas*, and the total quantity of *chakrān* land attached to the *phānrīs* amounted to 14,763 *bighās*. The total number of village *chaukidārs* amounts to between 10,000 and 12,000 men, and the quantity of *chakrān* land set apart for the maintenance of the whole body amounts to between 80,000 to 90,000 *bighās* of land. The above arrangements have existed, I understand, from time immemorial in this district, as well as in Burdwan and Midnapore, and were finally adopted by Government about the year 1762 or 1763, when Mr. Johnston was Collector of Burdwan."

As the *phānrī* system had long been superseded by newer systems, and was of very little use, Government in 1881 sanctioned an arrangement by which when any of these men died or were dismissed, the vacancy should not be filled up, and their lands, which were specially excluded from the Permanent Settlement, should be taken charge of and settled by the Collector. The revenue derived from them was to be devoted to maintaining a force of head-constables for patrolling villages and seeing that the *chaukidārs* did their duties properly. The absorption of the *phānrīdārs* is still proceeding, but the proceeds of the resumed lands are no longer entirely applied to the maintenance of patrol head-constables, for it seems that the money was transferred to the head of land revenue by orders of the Board of Revenue in 1886, the origin of the fund having, apparently, been lost sight of. There are now only 54 *phānrīdārs* in possession of *phānrīdārī* lands.

•CHAPTER XIV.

GENERAL ADMINISTRATION.

**ADMINIS-
TRATIVE
CHARGES
AND
STAFF.**

For administrative purposes the district is divided into three subdivisions with headquarters at Chinsura, Serampore and Arāmbāgh. The headquarters (Sadr or Hooghly) subdivision is under the direct supervision of the Collector, who has a regular staff of five Deputy Collectors, with one or two Sub-Deputy Collectors. The Serampore and Arāmbāgh subdivisions are each in charge of a Subdivisional Officer, the former being assisted by a Deputy Collector and a Sub-Deputy Collector and the latter by a Sub-Deputy Collector. The Collector of Hooghly controls the administration of land revenue in Howrah, and also the collection of road and public works cesses for estates lying wholly or partly in that district.

REVENUE.

The land revenue and cess accounts of the Hooghly district still include those for Howrah, and it is only recently that separate accounts of the revenue from other sources have been kept for the two districts. The revenue of the district (including Howrah), under the main heads, increased from Rs 21,90,000 in 1880-81 (when the income-tax had not been imposed) to Rs. 25,99,000 in 1890-91. During the next decade the accounts for stamps, excise and income-tax in Howrah were separated, and consequently the revenue of Hooghly fell to Rs. 23,78,000 in 1900-01. In 1907-08 it amounted to Rs. 24,83,351, of which Rs. 13,33,812 were derived from land revenue, Rs 4,50,792 from excise, Rs. 3,95,527 from stamps, Rs. 2,33,222 from cesses, and Rs. 69,998 from income-tax.

**Land
revenue.**

The collections of land revenue increased from Rs. 13,37,000 in 1880-81 to Rs. 14,29,000 in 1890-91, but fell again to Rs. 13,36,000 in 1900-01. In 1907-08 they amounted to Rs. 13,33,812 collected from 4,309 estates. Of the total number of estates, 3,973 with a current demand of Rs. 13,06,756 are permanently settled, 101 estates with a demand of Rs. 29,946 are temporarily settled, and 235 estates with a demand of Rs. 34,221 are held direct by Government. Of the estates borne on the

revenue roll of this district, 871, with an annual demand of about 5½ lakhs, lie wholly or partly in the Howrah district.

Next to land revenue, the most important source of revenue is **Excise**. excise, the receipts from which increased from Rs. 2,90,434 in 1897-98 to Rs. 4,50,795 in 1907-08, when they represented an expenditure of Rs. 4,013 per 10,000 of the population. Nearly half of this sum was obtained from the sale of country spirit, which realized Rs. 2,09,119. The manufacture and sale of country spirit are carried on under what is known as the contract-supply system, which was introduced in 1907-08. Under this system, the local manufacture of country spirit is prohibited, and contracts are made with firms of distillers for its supply. The contractors are forbidden to hold any retail licenses for the sale of the spirit. The spirit is brought by them to the various depôts, and is there blended and reduced to certain fixed strengths, at which alone it may be supplied to retail vendors, and sold by the latter to consumers.

According to the returns for 1907-08, there are 103 shops licensed for the retail sale of contract liquor, i.e., one retail shop to every 11½ square miles and 10,187 persons; the average consumption of the liquor is 24 proof gallons per 1,000 of the population, and the incidence of taxation is annas 3·2 per head of the population. The income from this source would be more, but for the smuggling of illicit liquor from Chandernagore. In spite of this, the receipts from the license fees and duty on country spirit and *tari* are larger than in any other district in the Burdwan Division, except Burdwan, representing Rs. 2,627 per 10,000, as compared with Rs. 1,616 for the Division and Rs. 2,298 for the whole of Bengal. The revenue from *pachwai* in the same year amounted to Rs. 8,663 and the license fees on imported liquors to Rs. 13,074; no other district in the Division had such large receipts from the latter source.

The receipts from opium and hemp drugs account for practically all the remainder of the excise revenue. The greater portion is derived from the duty and license fees on opium, which in 1907-08 brought in Rs. 1,14,493, representing Rs. 1,091 per 10,000 of the population. This proportion was higher than in any district in the Province outside Orissa and may be compared with the average of Rs. 656 per 10,000 returned for the Burdwan Division and Rs. 516 per 10,000 for the whole of Bengal. The consumption of *ganja*, i.e., the unimpregnated dried flowering tops of the cultivated female hemp plant (*Cannabis indica*) is also considerable, the receipts being Rs. 55,197 in 1907-08. The total incidence of the revenue accruing from

hemp drugs was, however, only Rs. 575 for every 10,000 of the population, while the number of shops licensed to sell by retail was one to every 9,626 persons.

Special arrangements are made for the supply of opium to French Chandernagore. All the opium shops there are held by one farmer, who pays his fee to the French Government. Under a convention concluded between the British and the French Governments, the opium farmer is allowed to take his supplies from the Hooghly treasury up to a limit of 12 maunds per annum on payment of duty; the convention is for a period of 6 years with effect from 1st January 1907. The export of opium to French Chandernagore does not materially affect the incidence of duty and license fees, as the quantity actually issued to the farmer is, on an average, only 9 maunds 23 seers per annum. In 1907-08, out of a total clearance of 95 maunds 31 seers, only 9 maunds 36 seers were taken by the French farmer.

Stamps.

The next important source of revenue is the sale of stamps, the receipts from which amounted to Rs. 3,95,527 in 1907-08, as compared with Rs. 4,74,528 in 1897-98. The sale of judicial stamps alone realized Rs. 3,34,091, as compared with Rs. 3,94,729 in 1897-98, while the receipts from non-judicial stamps were Rs. 61,436 and Rs. 79,799, respectively. Court-fee stamps among judicial stamps, and impressed stamps among non-judicial stamps, account for nearly the whole of the revenue under this head.

Cesses.

Road and public works cesses are, as usual, levied at the maximum rate of one anna in the rupee; the figures given below include those for Howrah, as the accounts for the two districts have not been separated. In 1907-08 the collections amounted to Rs. 2,33,222, the current demand being Rs. 2,38,462, of which Rs. 1,86,961 were payable by 7,953 revenue-paying estates, while Rs. 11,789 were due from 536 revenue-free estates, Rs. 38,277 from 12,601 rent-free lands, and Rs. 1,335 from 199 *bats* and fairs. The number of rent-free lands is greater than in any district in Bengal except the 24-Parganas; the amounts due from them are generally small, and have frequently to be realized by certificate procedure. In 1907-08 no less than 10,983 certificates had to be issued; this was the largest number issued in any district in the Province, and exceeded the total number of certificates issued in the other four districts of the Burdwan Division.

The number of estates assessed to cesses is 21,289, and the number of recorded shareholders is 27,685. There are 20,625 tenures assessed to cesses with 20,845 shareholders; and there are thus nearly as many tenures assessed to cesses as there are

estates. The total demand of cesses (Rs. 3,31,111) is equal to nearly a quarter of the demand of land revenue (Rs. 13,96,350).

In 1897-98 the income-tax yielded Rs. 50,417 paid by 1,988 assesses, and in 1901-02 the amount derived from the tax had increased to Rs. 58,852 and the number of assesses to 2,422. At that time the minimum income assessable was Rs. 500, but this was raised to Rs. 1,000 in 1903, thereby affording relief to a number of petty traders, money-lenders and clerks. The number of assesses consequently fell in 1903 to Rs. 1,139. In 1907-08 the tax brought in Rs. 69,998 paid by 1,311 assesses.

There are 11 offices for the registration of assurances under Act III of 1877. At Hooghly (Chinsura) the District Registrar deals, as usual, with the documents presented there and assists the District Magistrate, who is *ex-officio* District Registrar, in supervising the proceedings of the Sub-Registrars in charge of

NAME.	Documents registered.	Receipts	
		Rs.	Rs.
Hooghly ..	2,240	7,507	6,924
Arāmbagh ..	3,685	3,989	1,900
Dhanākhal ..	1,446	1,614	1,626
Goghat ..	2,520	2,551	1,161
Ditto Joint (Shāmbazar)	1,569	1,687	1,601
Hariāl ..	2,678	2,729	2,039
Janāi ..	3,763	3,709	1,945
Khānākul ..	3,008	2,727	2,006
Kristanagar ..	2,109	2,401	1,662
Pāndua ..	2,217	2,470	1,947
Serampore ..	3,933	4,886	2,265
Total	29,177	36,270	25,379

other registration offices. In the five years 1895-99, the average number of documents registered annually was 26,752, and in the next quinquennium (1900-04) it was 28,418. In 1907 the number rose to 29,177, as shown in the marginal statement, which gives the salient statistics for that year. The in-

crease is attributed chiefly to renewal of settlements which had been held over from previous years on account of heavy floods, and to the settlement of fallow and waste lands to meet the increased demand for jute and paddy cultivation.

This district with Howrah is under the jurisdiction of the District and Sessions Judge of Hooghly. The Additional District and Sessions Judge of the 24 Parganas is also Additional Judge for this district. The subordinate civil judicial officers are:—a Judge of the Small Cause Courts of Hooghly, Serampore and Howrah; a Sub-Judge and two Additional Sub-Judges; two Munsifs of Hooghly, three Munsifs of Serampore, a Munsif of Serampore and Uluberia, and three Munsifs of Arāmbagh.

Income-tax

Registration.

ADMINISTRATION OF JUSTICE.

Civil Justice.

**Criminal
justice.**

Criminal justice is administered by the District Magistrate and the various Magistrates subordinate to him. The sanctioned staff at the headquarters consists in addition to the District Magistrate, of four Deputy Magistrates of the first class and one Deputy Magistrate of the second or third class. Besides these officers, one or two Sub-Deputy Magistrates with third class powers are generally posted to the head-quarters station. The Subdivisional Officers of Arambagh and Serampore are almost invariably Magistrates of the first class, the former being assisted by a Sub-Deputy Magistrate vested with second or third class powers, and the latter by a Deputy Magistrate with first class powers. In addition to the stipendiary Magistrates, there are Benches of Honorary Magistrates at Chinsura, Hooghly, Serampore, Uttarpara, Baidyabati and Bhadreswar, and two Honorary Magistrates at Arambagh.

POLICE.

For police purposes the district is divided into 13 thanas with

Subdivision	Thana	Outpost
Hooghly	Hooghly	Pithati Town. Shaliganj Kharanbazar Chanderbazar Magan (Ind.)
	Balagarh	
	Pandua	Dadpur (Ind.)
	Dhanakhal	
Serampore	Pollā	
	Serampore	Tantipara Town Chitra Mahesh Kornagar Uttarpara (Ind.) Baidyabati Sheorabuli Tejpur (Ind.) Bhadreswar (Ind.) Lankeswar (Ind.)
	Haripal	
	Singur	
Arambāgh	Kristanagar	
	Chanditala	Pursura (Ind.) Badanagar (Ind.)
	Arambāgh	
	Goghat	
	Khanakul	

18 outposts as shown in the margin. The regular police force consisted in 1907 of the Superintendent and a Deputy Superintendent of Police, 8 Inspectors, 53 Sub-Inspectors, one Sergeant, 84 Head-Constables and 712 constables. The total strength of the

force was, therefore, 860 men, representing one policeman to every 1.3 square miles and to every 1,220 of the population. The C Company of the Bengal Military Police is posted at Chinsura; it consisted in 1907 of one Subāhdār, one Jemadār, 4 Havildārs, 4 *nāiks*, and 86 sepoy. The rural police for the watch and ward of villages in the interior consisted of 202 *dafadārs* and 2,694 *chaukidārs*, representing one *chaukidār* to every 390 inhabitants. The new *panchāyat* system has been introduced throughout the district, except in two thanas of the Serampore subdivision, viz., Chanditala and Kristanagar; under this system presidents of *panchāyats* are vested with the powers of a

Magistrate of the third class under certain sections of the Original Procedure Code.

There is a district jail at Hooghly and a subaidiary jail at ~~Jails~~. each of the outlying subdivisional head-quarters, viz., Arambagh and Serampore. The sub-jail at Arambagh has accommodation for 15 prisoners, viz, 12 male convicts and 3 female convicts, and that at Serampore for 28 (22 males and 6 females) under-trial prisoners; convicts sentenced to imprisonment of more than two weeks are transferred to Hooghly. The district jail has, according to the returns for 1908, accommodation for 465 prisoners, viz., barracks for 358 male convicts, 23 female convicts, 14 under-trial prisoners, and 8 civil prisoners; there are also cells for 6 male convicts and a hospital with beds for 56 patients. The chief jail industries are oil-pressing and the manufacture of coir mats and *daris*

CHAPTER XV.

LOCAL SELF-GOVERNMENT

DISTRICT BOARD. THE riparian strip on the west bank of the Hooghly from Tribeni to the Bally Khal is an urban tract containing no less than seven municipalities (exclusive of French Chandernagore), and there is also a municipality at Arāmbāgh. The rest of the district is rural in character, and the administration of its local affairs is controlled by the District Board. This Board has 27 members, of whom eleven are nominated, ten are elected, and six are *ex-officio* members, including the District Magistrate, who is its Chairman. According to the returns for 1907-08, the land-holding classes predominate among the members, representing 37 per cent. of the total number, while pleaders account for 29·6 per cent.

Income. The income of the District Board fluctuates considerably from year to year; but the average of the ten years from 1892-93 to 1901-02 was Rs. 1,80,944, and the average of the five years from 1904-05 to 1908-09 was Rs. 2,03,231. In 1907-08, exclusive of the opening balance (Rs. 97,872), the receipts aggregated Rs. 2,10,510, of which Rs. 97,012 were realized from road cess, the total incidence of taxation per head of the population averaging Re. 1-8. Among other items in the receipts were Rs. 7,271 from pounds, Rs. 22,814 from miscellaneous sources, Rs. 5,918 from ferries, and Rs. 28,107 contributed by Government. The receipts from road cess, which form the principal source of income, averaged Rs. 82,015 during the ten years ending in 1901-02. A revision of the assessment was completed in 1906-07, and the receipts consequently rose to Rs. 97,012 in 1907-08 and to Rs. 1,05,720 in 1908-09. Receipts from the leases of pounds are, on the whole, declining, falling from Rs. 8,724 in 1892-93 to Rs. 7,271 in 1907-08. The amount obtained from ferries and tolls fluctuates, being, for example, Rs. 4,449 in 1902-03 and Rs. 6,461 in 1905-06. Part of the miscellaneous receipts is derived from recoveries on account of the cost of collecting arrear cesses, and part from the share of the profits paid to the District Board by the Howrah-Shiakhala Light Railway. The Government contributions also vary considerably from year to year.

The income from that source consists of (1) the amount assigned to establish an equilibrium between the income and the expenditure transferred to the Board from the Provincial accounts, and (2) sums allotted for improvement of roads in Government estates.

During the decade ending in 1901-02, the average annual expenditure of the District Board was Rs. 1,79,165, and during the quinquennium ending in 1908-09 it was Rs. 1,97,220. The chief items of expenditure are establishment, education, medical and civil works, the amounts spent in 1907-08 being Rs. 9,015 Rs. 37,853, Rs. 9,463, and Rs. 1,18,630, respectively. Civil works account for the largest disbursements, including as they do expenditure on new buildings and repairs of old buildings, the construction of new roads and the maintenance of old ones, the excavation and repair of tanks and wells, arboriculture, establishment, tools and plant, etc. In the quinquennium ending in 1907-08 the total annual expenditure under this head averaged Rs. 1,13,580. In 1907-08 the District Board had under its charge 78½ miles of metalled roads and 428 miles of unmetalled roads, besides village roads having a total length of 588 miles; the average cost of repairs in that year was Rs. 446, Rs. 45 and Rs. 15 per mile, respectively.

After civil works, education entails the heaviest charge on the Board, including the cost of inspection, maintenance of Middle schools, grants-in-aid especially to Primary schools, and scholarships. The expenditure on these objects is, however, met from the sums transferred from Provincial revenues; and since the transfer (in 1906) of the control over Sub-Inspectors of schools from the Board to the Education Department, the charges under the sub-head "Inspection" have been reduced by 60 per cent. In 1907-08 the Board employed 12 inspecting pandits, maintained two Middle schools and aided one High school, 12 Middle schools, 105 Upper Primary schools, 866 Lower Primary schools and 21 other schools, such as *tal* and *muktabs*.

The medical work performed by the Board consists of maintaining or aiding dispensaries, deputing doctors to treat patients at markets and fairs, meeting the cost of vaccination, organizing measures to check epidemics of disease, and improving the sanitation of selected villages. In 1907-08 the Board maintained four dispensaries and aided five others, besides deputing a doctor to the *hat* at Pānduā; while it spent, mainly through the Local Boards, Rs. 11,000 on improving the sanitation of villages. A Veterinary Inspector is also employed to treat sick cattle and to inspect affected villages, besides working as an Inspector under the Glanders and Farcy Act, in which capacity he inspects stables

and cattle sheds in the riparian municipalities. There is as yet no veterinary dispensary, but it is proposed to establish one. A contribution has been made during the last two years to the Agricultural and Industrial Exhibition held at Chinsura during the cold weather.

LOCAL
BOARDS.

Under the District Board there are three Local Boards and five Union Committees. Local Boards have been constituted for each of the three subdivisions, viz., Hooghly (Sadar), Serampore, and Arāmbāgh, and consist of 15, 15 and 9 members, respectively. In the Hooghly Local Board five members are nominated and ten are elected; in the Serampore Local Board four are nominated, ten are elected and one is an *ex-officio* member; the Arāmbāgh Local Board has one *ex-officio* and eight nominated members. The Local Boards here, as elsewhere, have only a few unimportant functions to discharge, being in charge of pounds and expending the sums allotted by the District Board for village roads and the improvement of village sanitation.

UNION
COMMIT-
TEES.

The formation of Union Committees was the result of an attempt to provide for the improvement of village sanitation in smaller areas. Committees for Haripāl, Chanditala and Bali (Dīwānganj) were constituted on 1st July 1895; while the Panduā and Balāgarh Committees were formed a little later, viz., on 3rd and 8th December 1895, respectively. The marginal table shows the area and population of each of these unions. The income of the committees is derived partly from the receipts for pounds and partly from small contributions made by the District Board, the maximum not exceeding Rs. 400 a year each.

	Area in square miles	Popula- tion.
Balāgarh ...	30	12,370
Bali ...	10	9,478
Chanditalā .	2	16,171
Haripāl .	2	9,781
Panduā ...	6	8,477

MUNICI-
PALITIES.

There is a large urban population along the west bank of the river Hooghly, in the narrow strip extending from Bally Khāl to Tribeni. Hooghly contains the largest number of municipalities of all the districts in Bengal except the 24 Parganas. This riparian strip contains no less than 7 municipalities, viz., beginning from the south, Uttarparā, Kotrang, Serampore, Baidyabāti, Bhadreswar, and then, on the north of French Chandernagore, Hooghly-Chinsura and Bānsberīā; while there is only one municipality in the interior, viz., at Arāmbāgh. The elective system is in force in all the riparian municipalities, two-thirds of the members being elected; but in Arāmbāgh all the members are nominated. The bulk of the municipal income is derived from rates on holdings, except in Bānsberīā, Arāmbāgh and one ward of Bhadreswar, where they are replaced by a tax on

persons. Latrine and conservancy fees are not levied in Bansberia and in a portion of Kotrang, but in the other municipalities they form the second largest source of income. A fair amount is also obtained in all the municipalities from taxes on animals and vehicles, taxes on professions and trades, pound receipts and fines under the Municipal Act, while ferries yield a considerable sum in the Hooghly, Baidyabati, Serampore and Uttarparā municipalities. The average incidence of taxation per head of the population in 1907-08 was highest in Uttarparā, viz., Rs. 2-4-1 (the highest in the Division except Howrah) and was lowest in Arāmbagh, viz., annas 10-1.

The first attempt at municipal administration in Hooghly was made in the beginning of the last century under Regulation XXII of 1816, which contained provisions for conservancy lighting and other urban requirements. In a Minute dated May 1823, granting the surplus town duties for the improvement of the town, the Governor-General in Council directed that they should be expended in "filling up hollows, stagnant pools and useless ditches, in the construction of *pucca* drains and bridges, the opening up and widening of the public roads, and in other minor improvements." A Local Committee under the control of the District Magistrate was formed, the road near the Collector's cutcherry was widened, several roads were metalled with brick, the fine casuarina trees which may still be seen along the roads were planted, several tanks were excavated, scavenging carts were brought and a staff of scavengers employed. Owing to financial stringency, the Government withdrew the grant in 1829 and dissolved the committee, transferring its functions to the Magistrate.

On 5th June 1840 a public meeting of the inhabitants was held at Hooghly, at which a committee was appointed to take into consideration measures for the municipal management of the towns of Chinsura, Hooghly and Chandernagore. The committee, which consisted of nine members (three from each town), requested the Magistrate to make over to them the full control of the conservancy and *chaukidari* establishments, but this the Magistrate could not legally do. At length, after a year's correspondence, the committee asked the Magistrate to move the Government to define its duties, powers and responsibilities; and the outcome of this request was the passing of Act X of 1842. This, the first purely municipal law in Bengal, did not, however, get into fair working order till 1846.*

* Toynbee, *Sketch of the Administration of Hooghly*, pp. 123-27.

Hooghly-Chinsura was constituted a regular municipality in 1865, and is now governed by the Bengal Municipal Act III of 1884 (B. C.) as amended. The municipality has an area of about six square miles and is divided into six wards, the rate-payers numbering 7,346 or 25 per cent. of the population. The Municipal Board consists of 18 Commissioners, of whom 12 are elected, 4 are nominated and 2 are *ex-officio* members. The average annual income of the municipality during the quinquennia ending in 1899-1900 and 1904-05 were Rs. 49,197 and Rs. 58,147, respectively; while the average annual expenditure during those periods amounted to Rs. 46,476 and 55,474. In 1907-08 the total income was Rs. 56,071, the incidence of taxation per head of the population being Re. 1-13-5. The chief sources of income are a rate levied at $7\frac{1}{2}$ per cent. on the annual value of holdings, which realized Rs. 29,559, and conservancy fees (Rs. 15,603). In the same year the expenditure amounted to Rs. 56,400, the chief disbursements being on conservancy (51.3 per cent.) and public works (16.9 per cent.). A proposal for the supply of filtered water to the town is under consideration.

Seram-
pore.

Serampore is the most important municipality in the district, having both the largest population and the greatest income. Its local administration can be traced back to 1845-46, when the inhabitants held a meeting and asked for the introduction of Act X of 1842. It was constituted a regular municipality in 1865, and in 1873 was granted the right of electing Commissioners, being the first mofussil municipality to receive that privilege. It has an area of about $3\frac{1}{2}$ square miles and is divided into four wards; there are 7,031 rate-payers forming 15.8 per cent. of the population. The Committee consists of 18 members, of whom twelve are elected and six are nominated. During the quinquennia ending in 1899-1900 and 1904-05, its annual income averaged Rs. 57,541 and Rs. 60,634, respectively, while the annual expenditure averaged Rs. 52,779 and Rs. 57,105, respectively. In 1907-08 the income aggregated Rs. 65,899, the incidence of taxation per head being Re. 1-4-3, while the expenditure was Rs. 76,265. The main sources of income are (1) a rate assessed at $7\frac{1}{2}$ per cent. on the annual value of holdings, which brought in Rs. 31,348, and (2) latrine fees at rates ranging from annas 12 to Rs. $4\frac{1}{2}$ per cent. on the annual value of holdings, which amounted to Rs. 16,070. The municipality is slightly indebted, having borrowed Rs. 30,000 from Government for drainage works in 1891, of which Rs. 9,054 remained unpaid at the end of 1907-08. A proposal for supplying filtered water from the Howrah waterworks, the intake of which

from the Hooghly river lies within this municipality, has been sanctioned, and work is in progress.

Arāmbāgh was constituted a municipality on 1st January 1886 its old name, Jahānābād, was changed to Arāmbāgh in 1900 in order to avoid confusion with the town of the same name in the Gayā district. It is the most rural of all the municipalities in this district, consisting of a group of 17 villages, spread over 3 square miles. The rate-payers number 1,750 or 21·1 per cent of the total population. The elective system is not in force, and of the 10 members serving on the Committee, two serve *ex officio* and eight are nominated, the Subdivisional Officer being the Chairman. The annual income averaged Rs. 5,309 in the five years ending in 1899-1900 and Rs. 6,454 in the subsequent five years. In 1907-08 the total income amounted to Rs. 8,066, the incidence of taxation per head being annas 10-1—the lowest in the district. The main sources of income are a tax on persons assessed at $\frac{1}{4}$ (12 annas) per cent. according to their circumstances and property, which yielded Rs. 3,224, and conservancy fees (Rs. 1,114). The expenditure in the same year amounted to Rs. 7,341.

Uttarpārā, the southernmost and smallest of the municipal towns along the Hooghly, was made a municipality in 1865. It has an area of $1\frac{1}{2}$ square miles and is divided into four wards with 1,350 rate-payers, representing 19·1 per cent. of the population. The Municipal Committee consists of 12 members, viz., four nominated and eight elected. The annual income averaged Rs. 13,675 and Rs. 14,770, respectively, in the quinquennia ending in 1899-1900 and 1904-05. In 1907-08 it was Rs. 16,567, chiefly derived from a rate on houses and lands assessed at the rate of $7\frac{1}{2}$ per cent., and from latrine fees levied at the rate of $4\frac{1}{2}$ per cent. on the probable letting value of holdings. The expenditure in the same year was Rs. 14,282, and the incidence of taxation per head was the highest in the district, viz., Rs. 2-4-1.

Kotrang, immediately north of Uttarpārā, was constituted a municipality in 1869. It covers an area of 2 square miles and is divided into two wards, the rate-payers numbering 1,275 or 21·4 per cent. of the population. Of the nine Municipal Commissioners, three are nominated and six are elected. In the quinquennium ending in 1899-1900, and in the subsequent quinquennium (1900-01 to 1904-05), the average annual income was Rs. 4,276 and Rs. 5,133, respectively. In 1907-08 the receipts were Rs. 7,588, chiefly derived from a tax on holdings levied at the rate of $6\frac{1}{2}$ per cent. on their annual value and from a tax on

professions and trades, the incidence of taxation being Re. 1 4 per head. Conservancy or latrine fees have been levied in some parts of the municipality since 1908. This municipality has the smallest population and the least income of the municipalities in the district.

Baidya-
bāti.

Baidyabāti, lying immediately north of Serampore, was constituted a municipality in 1869. It has an area of $5\frac{1}{2}$ square miles and is divided into four wards; the rate-payers number 3,955 and form 23 per cent of the total population. Of the twelve Commissioners, eight are elected and four are nominated. During the quinquennia ending in 1899-1900 and 1904-05, the annual income averaged Rs. 20,462 and Rs. 22,120, respectively. In 1907-08 the income aggregated Rs. 25,083, the incidence of taxation per head being Rs. 1-4-4, while the expenditure was Rs. 25,066. The bulk of the receipts is derived from a tax on houses and lands at the rate of 6 per cent. on their annual value (introduced in the second quarter of 1907-08), a tax on animals and vehicles, and latrine fees at the rate of $6\frac{1}{4}$ per cent. on the annual value of holdings. The amount derived from the tax on animals and vehicles is very considerable owing to the fact that the important *hat* of Sheorāphul is held within municipal limits; this tax yielded Rs. 5,249 in 1907-08. This municipality has a small reserve fund, Rs. 2,500 being invested in the $8\frac{1}{2}$ per cent. loan of 1854-55.

Bhadres-
war.

Bhadreswar lies between Baidyabati (on the south) and French Chandernagore (on the north). It was formed into a municipality in 1869 and has an area of about 3 square miles, divided into four wards. The rate-payers number 2,417 or 15.9 per cent. of the population; this small percentage is due, as in the case of Serampore, to the presence of a large number of mill hands who do not pay rates. The Municipal Committee consists of 12 members, of whom eight are elected and four are nominated. The average annual income in the quinquennia ending in 1899-1900 and 1904-05 was Rs. 11,805 and Rs. 16,556, respectively. In 1907-08 the receipts amounted to Rs. 20,709, the incidence of taxation per head being Re. 1-2-1. In three wards, Bhadreswar, Gaurhāti and Telinipārā, there is a rate on holdings at $6\frac{1}{4}$ per cent. of their annual value, and in the fourth ward of Mānkundu there is a tax on persons, for which there is no fixed rate, but which is generally 7 per cent. on the annual income of the rate-payers. Latrine fees also have no fixed rate, but are generally assessed at the rate of Rs. 4-11 per cent. on the annual value of domestic holdings and of Rs. 9-6 on the annual rent of cooly huts. In 1907-08 the expenditure aggregated Rs. 21,407, the bulk being

spent on conservancy and public works Altogether Rs. 30,000 are invested in $3\frac{1}{2}$ per cent. Government paper.

Bānsberīā, the most northerly of the municipal towns, was Bānsberīā. constituted a municipality in 1869. It has an area of $6\frac{1}{2}$ square miles and is divided into four wards, with 1,499 rate-payers or 23.1 per cent. of the population. Of the nine Municipal Commissioners, six are elected and three nominated. The annual income averaged Rs. 6,722 and Rs. 8,082, respectively, during the two quinquennia 1895-96 to 1899-1900 and 1900-01 to 1904-05. In 1907-08 it was Rs. 8,487, the incidence of taxation per head being annas 12-1, while the expenditure was Rs. 9,700. The main sources of income are (1) a tax on persons at $1\frac{1}{2}$ per cent. on their annual income, and (2) receipts from burning *ghāts*. The income under the latter head is considerable owing to the sanctity which attaches to cremation on the bank of the Bhāgirathi at Tribeni.

CHAPTER XVI.

EDUCATION.

PROGRESS OF EDUCATION. A fair idea of the extent to which education is diffused may be obtained from the figures compiled during the census of 1901, at which all persons able to read and write were returned as literate. According to this test, 197 out of every 1,000 males are literate in this district—a proportion exceeded only in the districts of Howrah, Midnapore and the 24-Parganas, and in Calcutta—while the ratio in the case of females is 14 per mille, the highest returned by any district in Bengal. As regards knowledge of English, the ratio in the case of males (3·5 per mille) is the highest in the Province outside Calcutta and Howrah, where conditions are exceptional owing to the number of Europeans resident in those two cities.

The largest number of literates is found in thānas Hooghly and Serampore, where they represent 20 and 16 per cent., respectively, of the total population; out of 18,842 persons able to read and write English in the whole district, nearly half (9,276) are inhabitants of these two thānas. Balagarh thana is the least advanced, only 5 per cent of its population being literate, and Goghat thana has the smallest proportion of persons knowing English. The reasons for these differences are obvious. The Hooghly and Serampore thanas contain all the riparian municipalities with a progressive population and large industrial works. Balagarh and Goghat are out-of-the-way thānas with few roads, little trade, and a population consisting mostly of low castes, such as Bāgdīs and Kaibarttas. The subdivisions show little difference in the percentage of literates, the figures for Serampore being 11 per cent., Arāmbāgh 10·4 per cent., and Hooghly 8·9 per cent.

According to the returns compiled by the Educational Department, nearly two-thirds (63·5 per cent.) of the boys of school-going age attended schools of various kinds in 1893-94, but a decline then set in. In 1900-01 the lowest level was reached with 51·9 per cent., but since then the ratio has risen slowly until in 1908-09 it was 60·2 per cent. The number of educational

institutions, exclusive of colleges, also fell from 1,768 in 1893-94 to 1,319 in 1900-01, and then rose slowly to 1,536 in 1908-09. The decrease is due mainly to the Lower Primary schools, the number of which fell from 1,402 in 1893-94 to 1,001 in 1900-01. After this the decline was arrested, the number rising in 1908-09 to 1,165, including 159 girls' schools and 76 night schools; there was thus a decrease of 237 schools in a decade and a half, while the attendance fell by 2,368. On the other hand, this loss was partly compensated by the increase of Upper Primary schools from 108 to 126 and of their pupils from 4,000 to 6,110.

The decrease in the number of schools and scholars is due to a variety of causes. A number of Lower Primary schools have disappeared owing to inefficiency and their incapacity to come up to departmental standards, but the main cause must be sought elsewhere. Owing to the continued unhealthiness of the district, a considerable number of the better educated classes have migrated with their families to Calcutta and other places. At the same time, up-country people have migrated into the riparian municipalities in search of employment in the mills and elsewhere, while a body of aboriginals, Santals, Oraons, etc., have found their way into the mofussil. The necessary consequence is that a portion of the old residents, mostly literates, have left the district, while a larger number of immigrants, mostly adults and illiterates, have come to live in it. In this way the ratio of literacy and of boys attending the schools has been reduced, necessitating the closure of a certain number of Primary and other schools.

On the other hand, progress is noticeable in the education of girls, the ratio of female literates rising from 4 per mille in 1881 to 9 in 1891 and to 14 in 1901. The educational returns also show that the number of girls at school represented 6.2 per cent. of the number of girls of school-going age in 1908-09 as against 4.4 per cent. in 1893-94. Some progress is further shown by the Muhammadans, the number of such pupils having increased from 7,509 to 8,476 in the same period.

The bulk of the secondary schools lie in the Serampore subdivision, where the population has increased, and trade and manufactures thrive. The Sadar subdivision has fewer schools of this class, probably because the interior is severely affected by malaria. The inland subdivision of Arāmbāgh is the least advanced, having only three High English schools, whereas the Serampore subdivision contains 16 such schools. These schools are naturally located in the municipalities and in villages in which the middle classes bulk largely, *e.g.*, those lying along the banks of the

rivers and their main branches, such as the Saraswati, the Kānā Dāmodar, the Kausiki the Kānā Dwārakeswar, etc.

INSPECT-
ING
STAFF.

The inspecting staff consists of one Deputy Inspector, 3 additional Deputy Inspectors, 10 Sub-Inspectors and 3 Assistant Sub-Inspectors, besides 12 Guru Instructors employed by the District Board.

COLLEGES
Hooghly.

There are two colleges in this district, the Hooghly College and the Uṭarpārā College. The former, which is located in Chisura, was opened on 1st August 1836, according to a stone tablet in the college, but was really first established in its present building some time between March and May of the following year. This fine building, which had been built by M Perron, the general of Scindia, about 1805, was purchased from Jagamohan Seal, who had bought it in execution of a decree against Prankissen Haldār. The college was originally maintained from the Mohsin Fund, so called because it owed its creation to a pious Musalmān named Muhammad Mohsin. The latter inherited the large property of his step-sister, the widow of Salāh-ud-din, *Kaṅḍār* of Hooghly, and being heirless executed on 30th April, 1806, a trust deed by which he appointed two trustees to manage the property and to spend the proceeds in the service of God and the maintenance of the Imambarā. After his death, in 1813, complaints of mismanagement and embezzlement were made against the *mutualis*; and in 1817 the Board of Revenue stepped in and took charge of the property, appointing a Muhammadan gentleman as manager of the property and the Imambarā. The dismissed trustees instituted a suit, which lasted till 1835. In the meantime the Government let out the Saiyadpur estate in *patni*, and eventually the amount paid as *salāmi* with the accumulated interest aggregated Rs. 8,61,000. The suit of the trustees, which was taken up to the Privy Council, having been finally dismissed, the college was established from this surplus and a one-ninth share of the trust income. The income made available for the maintenance of the college gradually rose to Rs. 57,000 per annum, but objections were raised to the appropriation of this fund to a college open to members of all communities. Accordingly, the Government of Bengal, by a Resolution dated 29th July 1873, set apart the fund for the exclusive promotion of education among Muhammadans in Bengal, and made the Hooghly College a Government institution to be maintained from general revenues.

The college once ranked next in importance to the Presidency College, and among its *alumni* are men like the late Mr. Justice Dwarka Nāth Mitra and Mr. Amir Ali. The Finance Committee of 1886 advocated its abolition, and in 1891 it was decided that,

if possible, the college should be handed over to local control. This step was not taken, but it was agreed that in future the staff should consist entirely of men recruited in India. This decision was carried into effect in 1896. In 1899 a memorial signed by a large number of zamindars, retired Government servants, High Court pleaders and former pupils, was submitted to Government requesting that some at least of the staff of the college might be members of the Indian Educational Service. As a result of this memorial, Sir John Woodburn, the then Lieutenant-Governor, ordered that arrangements should, if possible, be made by which the services of a member of the Indian Educational Service or a European officer with the degree of an English University should be made available for the post of Principal.

The college consists of two departments, an English and an Arabic, the former being open to all students who have passed the University Entrance Examination. Under the old regulations of the University, it provided for education up to the M. A. examination. Under the new regulations, it has arranged to teach certain specified subjects of the Intermediate examination in Arts and Science, and provision has been made for teaching English, Sanskrit, Persian, History, Mathematics and Vernacular composition up to the B. A. standard. The administration of the college is entrusted to a governing body with the Commissioner as President and the Principal as Secretary. The fees are Rs. 6 a month, but Muhammadans pay only half that sum, the balance being met from the Mohsin Fund. A collegiate school and a *madrasa* are attached to the college, the latter of which is maintained from the Mohsin Fund; there are a hostel and mess for Muhammadans, and another hostel and mess for Hindus. The college has a valuable library of old books. The number of students on its rolls on the 31st March 1909 was 117.

The Uttarparā College is the outcome of the public spirit of Uttarparā. the late Babu Jayakrishna Mukherji and his son Rājā Piyāri Mohan Mukherji. In 1846 Jayakrishna Mukherji opened a Government school at Uttarparā, which was endowed with property belonging to himself and his brother Babu Rājkrishna Mukherji, yielding an annual income of Rs. 1,200. After long continued efforts to have the school raised to the status of a college, he submitted a proposal to Government, in 1887, for the establishment of an aided college in connection with the Government school. The Government consented to this proposal, provided that the school was taken off its hands, to which he agreed. The terms of the transfer were finally settled with Rājā Piyāri Mohan Mukherji

in March 1889; and the college and the collegiate school were then placed under a governing board, consisting of the Collector as President and several of the Mukherjis as representatives of the family. In 1897, the Government resumed charge of the school, after which the college was maintained by Rājā Piyari Mohan Mukherji till 1906. In the following year the latter made over an endowment of Rs. 1,200 a year to the college, the management of which was then vested in an enlarged governing body, with the Principal as Secretary. The college teaches up to the Intermediate Examination in Arts and is located in a substantial two-storied building situated on the river bank. A hostel is attached to it. There were 32 students on the rolls on the 31st March 1909.

Seram-
pore.

No account of collegiate education in Hooghly would be complete without a reference to the late Serampore College, which owed its establishment to the three Baptist missionaries, William Carey, Joshua Marshman and William Ward. In 1817 they bought a piece of ground adjoining the mission premises, and on 15th July 1818 issued a prospectus of the proposed college. The scheme received the hearty approval and support of the Governor-General and of the Danish Governor of Serampore; and Ward was deputed to make collections in England for its support. The building, however, an Ionic structure, which cost about £15,000, was built entirely from funds contributed by the missionaries themselves. The sources from which this money came were mainly the salary that Carey received as Professor in the Government College of Fort William, the income from the school established by Dr. and Mrs. Marshman, and the profits of the press set up by Ward.

In 1827, the College was granted a charter by the then King of Denmark, Frederic VI; and when Serampore was transferred to the British in 1845, the treaty of purchase contained a clause reserving all the rights and immunities granted to the college by the Danish King.

The original design of the institution was "to promote piety and learning, particularly among the native Christian population of India." For some years Sanskrit and the vernaculars were the medium of instruction, though European science was taught and English was studied as a special subject. Serampore thus became a centre of Oriental as distinct from English education. From the outset Carey insisted that theological students, while they should above all "be imbued with a knowledge of the Scriptures and of Christian doctrine," should be "taught Sanskrit in the most efficient manner, and be made as fully acquainted

with the philosophic doctrines which form the soul of the Buddhist and Puranic systems, as are the learned in India themselves." But by 1824 English began to assert its supremacy as the medium of education and Sanskrit slowly receded into the background.

The Serampore missionaries were already old men when they established the college, and they passed away before they could realize their ideals or get sufficient endowment and support to justify their organizing it on university lines. For the next fifty years, however, the college, at first independently and then in affiliation with Calcutta University, gave a sound general and Christian education to a large body of Hindu, Eurasian and native Christian youths, and was admittedly one of the most successful institutions of the kind in India. In 1883, in consequence of a change of policy on the part of the Committee in England, the college, and practically also the school classes, were closed to non-Christians. For the past quarter of a century the college has maintained a boarding school for Christian boys and normal and theological classes for Christian teachers and preachers, retaining its connection with the University only as a high school.

In 1900 Dr. Howells (at that time Professor in the Baptist Mission Society Theological Seminary, Cuttack) began a movement for the reorganization of the College on the lines laid down by its founders. Dr Howells wrote a series of papers and pamphlets on theological and Christian education in India, and brought the subject up for discussion before various Indian missionary conferences, Baptist and interdenominational. His proposals were sympathetically discussed in the Calcutta, Madras, Bangalore, Poona and other interdenominational missionary conferences; and, while there was considerable difference of opinion in regard to details, practically all Indian missionaries sympathized with the main objects in view, viz., the bringing of the study of Christian theology into closer touch with general culture, and the securing of academic recognition of theological studies and effective co-operation in the production of theological and other Christian literature. The subject was further discussed at the Madras Decennial Conference of December 1902 and at important conferences of Baptists held at Serampore in July 1907 and in March 1908.

As an outcome of these discussions, a representative body of Baptists with the College Council have recently issued an appeal for £250,000 with which to transform the college into a Christian University. The main object is to reorganize the college into a

Theological University conferring its own divinity degrees, with a first grade College of Arts and Science in affiliation with the University of Calcutta and open to all students, lay and theological, Christian and non-Christian. The Trustees of the Arthington Fund have made a grant of £7,000 towards new land and buildings; and the Baptist Missionary Society has guaranteed to support one Native and four European professors.* Collegiate classes teaching up to the Intermediate have now (1911) been opened

SECOND-
ARY EDU-
CATION.

High
English
Schools.

In 1908-09 there were 32 High English schools, i.e., schools teaching up to the Entrance or Matriculation standard of the University; and the total number of pupils studying in them was 5,370, representing an average of 168 for each school. In no other district in the Bardwan Division are there so many schools of this class or so many pupils at this stage of education. Three are Government schools, viz., the Hooghly Collegiate school, the Hooghly Branch school with the Model school, and the Uttar-pārā school. The Hooghly Branch school is the oldest of all the existing High schools, having been founded in 1834 by Mr. D. C. Smyth, then Judge of Hooghly: the funds for the building and other expenses were raised by subscriptions given by the principal zamindars of the district.

No less than 17 High schools received aid from Government, the District Board or the Municipalities in 1908-09 (to the extent of Rs. 7,671 out of a total cost of Rs. 58,698), viz., Arāmbāgh, Bāgati, Baidyabāti, Balāgarh, Bhadreswar, Bhandārghāti, Bhāstārā, Chātrā, Chinsura Free Church, Dasgharā, Guptipārā, Ilchhobā, Mandalai, Janāi, Kaikālā, Konnagar, Serampore Union and Somrā. Of these, the Chinsura Free Church Institution (situated apposite the court barracks,) had the largest number of pupils (308) in that year and the largest grant (Rs. 960). Twelve schools are unaided, viz., Bihāri Lāl Free, Chaudernagore Garh-bāti, Chinsura Training Academy, Garalgāchhā, Gopālnagar Gyanadā Institution, Haripāl, Itāchanā, Mahānād Free Church, Sheakhālā, Sikandarpur K. P. Pāl's Institution, Singur and Serampore K. M. Shāhā's Free Institution. The Chinsura Training Academy with 424 boys on the rolls has a larger attendance than any other High school; but in the Entrance Examination of 1908 the Government schools were most successful, passing 50 students with four in the first division; the aided schools of

*The facts above stated have been taken from three pamphlets—"The Cradle of Modern Missions," "A Christian University for India" and "The Serampore Charter and other related documents and papers."

Serampore town, *viz.*, Konnagar, Chátrá and Serampore Union, did almost as well, passing 4 students, of whom nine were placed in the first division

In 1908-09 the Middle English schools numbered 55 and the Middle Vernacular schools 12 (as against 28 in 1893-94). The decline in Middle Vernacular schools is not peculiar to this district, and is largely due to the general desire of parents to have their children taught English. Of the 55 Middle English schools, two were managed by the District Board, 44 were aided by the District Board and the Municipalities, and nine were unaided; of the 12 Middle Vernacular schools, all but one were aided.

For the elementary education of boys there were, in 1908-09, 126 Upper Primary schools and 930 Lower Primary schools, the number of pupils at which was 6,110 and 28,123, respectively, giving an average of 49 boys to an Upper Primary school and of 30 to a Lower Primary school. Of the Upper Primary schools, six (attached to the Gura Training schools) were maintained by Government, 119 were aided and only one was unaided. Of the Lower Primary schools, 818 received grants-in-aid and 112 were unaided. The average cost of an Upper Primary school in the same year was Rs. 188 and of a Lower Primary school Rs. 78. Seven scholarships are allotted to boys on the results of the Upper Primary Examination and 28 scholarships on the results of the Lower Primary Examination. Seventy-six night schools have been opened for the labouring classes, which were attended by 1,298 pupils; they are mostly conducted by the teachers of day schools.

In 1908-09 there were 159 female schools with 3,573 pupils (exclusive of boys, besides 959 girls reading in boys' schools and 320 reading in *maktabs*: in all, 4,852 females. Fourteen of these schools were unaided and 145 were aided, including two *zanāna* agencies in Hooghly town, one under a European and the other under a Muhammadan female teacher, and two Model Primary schools at Bainchi and Sheekhālā. The girls' schools are generally conducted by male teachers, except the *zanāna* agencies and some schools under missionary management; thirteen of the latter received grants-in-aid and five were unaided.

Under this head may be mentioned the Hitakari Sabhā of Uttarparā, which was founded in 1863 by the late Babu Harihar Chatterji of that town, its chief objects being to educate the poor, to distribute medicines to the indigent sick, to support poor widows and orphans, to encourage female education by the award

of scholarships to girls, and to ameliorate the social, moral and intellectual condition of the inhabitants of Uttarparā and neighbouring places. The income of the Sabha is derived from the subscriptions of the members, donations from others, Government grants, interest on Government securities and annuities from the estate of the late Babu Piyāri Mohan Banerji. It holds annual examinations for girls in the Burdwān Division, issuing certificates to the successful candidates, and awarding prizes and scholarships.

TECHNICAL EDUCATION.

An important technical institution has recently been started in the district, viz., the Government Central School of Weaving at Serampore, the object of which is to teach improved methods of weaving on hand-looms. There are to be two classes of students to receive instruction here, viz., (1) a higher class consisting of men of the Sibpur apprentice type, who will be trained to become teachers, manufacturers or assistants of manufacturers, and (2) a lower class consisting of weavers and their sons from Serampore and the neighbourhood.

In order to attract students Government has offered 20 scholarships of Rs 15 each tenable for two years to the students of the higher class, and 20 scholarships of Rs 6 and 20 more of Rs 4 each tenable for four months to pupils in the lower class. The Hooghly District Board has also offered 10 scholarships of Rs 6 each for local weavers. The school was opened in January 1909 under a European Principal, and the classes started with 6 free students, 17 students holding scholarships, and 10 teachers undergoing a course of training.

TRAINING SCHOOLS.

With the exception of *madrāsas*, which are referred to below, the only other public educational institutions calling for mention are the training schools for teachers. There is a first grade training school at Hooghly, which had 105 pupils on the rolls on 31st March 1909, and in the interior six Guru training schools have been started (two in each subdivision) with 69 *gurus* on the rolls.

PRIVATE SCHOOLS.

The private institutions include Sanskrit *tois*, Musalmān *maktabs*, Korān schools, elementary schools not conforming to departmental standards, and schools having less than 10 pupils. In 1908-09 there were 48 private Sanskrit *tois* with 256 pupils, 29 Korān schools with 231 pupils, and 44 non-departmental schools with 914 pupils. The number of private *tois* and *maktabs* is declining, as they are gradually accepting departmental standards, and are thus being converted into public institutions.

MUHAMMADAN EDUCATION.

In 1908-09 there were 8,476 Musalmān pupils at school, representing 62.5 per cent. of the number of Muhammadan boys of school-going age. In *maktabs* they learn the Korān and the

rudiments of Persian and Arabic ; a more advanced education is given in four *madrasas*, which teach Persian, Arabic and Urdu, the standard laid down for the Calcutta Madrasa being followed as far as practicable. The *madrasa* attached to the Hooghly College is maintained from the Mohsin Fund while three are under private management. The Sitapur and Phurphurā *madrasas* have applied for recognition as upper grade schools.

Higher Sanskrit education is given in a number of recognized *Tols*, *tols*, which send up candidates for the Sanskrit First, Second and Title Examinations held annually under the supervision of managing committees with the Principal of the Calcutta Sanskrit College as Secretary. One *tol*, the Viswanath Chatuspathi at Chinsura, is managed by a committee, and is maintained from a fund left by its founder, the late Babu Bhudev Mukherji. The other *tols* in this district are private, and are mostly found in old places, such as Tribeni (including Bansberia), Bhadreswar, Baidyabati, Uttarparā, Tarakeswar, Khānakul, Kristannagar, etc. As regards the nature of these *tols*, the following extracts are quoted from the Report of the late Pandit Mahesh Chandra Nyāyaratna, c. i. e., Principal of the Sanskrit College, who in 1891 inspected the *tols* of Bengal. "The word *tol* is a word of non-Sanskrit origin, and is in use only in Bengal, where *tols* are also called *chaurāṭi* or *chaubāṭi*, from Sanskrit *chatuspathi*, a place for teaching the four Vedas. The *tol* is an institution of a peculiar character. It is a school of learning where pupils are not only taught free of charge, but are likewise lodged and boarded free. As the name *tol* is confined to Bengal, so is the practice of lodging and boarding pupils, as a rule, confined to this Province. The only departure in Bengal from this practice is to be found in the *tols* of Nadia, where pupils till lately were almost universally not fed by their teachers.

"A *tol* is generally located outside the limits of inhabited places, villages or towns. It consists of one or more long huts with mud or wicker walls and thatched roofs. Each hut is divided into compartments, the partitions, however, not reaching to the roof. These compartments, in which the students are quartered, are of small dimensions, generally about seven feet square, and raised banks of earth (*vedi*) within very often serve for bedsteads. The part of the compartment that is not occupied by the *vedi* is reserved for cooking and other purposes. All the pupils in a *tol*, however, do not cook for themselves. Some get their meals free at the house of the teacher. The pupils who cook their food receive free gifts of rice and other eatables from their teacher. Pupils not belonging to the same class of Brāhmins as the teacher always

cook for themselves. All the pupils in a *tol* are not free boarders. Some of the pupils may be local residents who attend the *tol* as day-scholars. Some pupils again who are not local residents may be freely boarded by local residents. Beginners or grammar pupils generally are the pupils who are so boarded. In addition to the huts that furnish quarters to the students, there is a hut called *saraswati mandap*, open on one side and sheltered on the other three. It measures about 20 feet by 10 feet, and is the place where the teacher teaches his pupils. The teacher takes his seat here on a mat, and the pupils take theirs on separate mats before him, some on his right, some on his left, and some also facing him, if there is no more room on the right and the left.

"The work begins at about 7 o'clock in the morning, and continues to about noon. All the pupils being assembled together, the teacher begins with the least advanced and gradually passes on to the most advanced. The object of this arrangement is that the more advanced pupils may have the benefit of a revision by means of the lessons of the less advanced. Pupils are dismissed as they finish their lessons. If their day's work is not finished in the morning, the teacher and the pupils resume work at about 4 in the afternoon, and continue it till dusk. In the evening again pupils are allowed to bring their doubts and difficulties before the teacher for solution, and at this time the teacher also questions the beginners. There is very little of classification of students in a *tol*, each pupil, generally speaking, having his own lesson. Only in occasional instances have some two or three pupils the same lesson. Not more than one book is read by a pupil at a time, and the quantity of work done each day is but moderate. This makes it possible for a single teacher to teach each day a number of pupils, each with his separate lesson. The work done, though moderate in quantity, is done in a thorough style.

"At Tribeni, in the Hooghly district, long a famous seat of Sanskrit learning, such learning is now in decadence. Jagannāth Tarkapanchānan was a native of this place, and a long train of eminent Pandits before and after him are associated with the name of Tribeni. Its one *tol* now represents the "seven or eight" that existed in 1818; as stated by Mr. Ward (Adam's Report on Vernacular Education in Bengal and Behar, edited by Rev. J. Loug, Calcutta, 1868, p. 40). This solitary *tol* is taught by a learned Pandit, Ambikā Charan Vidyaratna, fifth in descent from Jagannāth Tarkapanchānan, and with his demise the traditional reputation of Tribeni as a seat of learning will have passed away. In the rest of the Hooghly district, things are no better than at Tribeni. Khāuākul-Kristanagar, long noted as one of the most

eminent seats of learning in Bengal, has but four *tois* at present, none of them in a flourishing condition. Nor do its present Pandits enjoy the reputation that their predecessors did. Pashpur and Narit, which too had for numerous generations been places of Sanskrit learning, have now ceased to have a single *tol*. Bānsbariā with twelve or fourteen *tois*, Bhadreswar with its ten, and Gondalpārā with its ten in 1818 (all according to Mr Ward's enumeration as quoted on pages 40 and 41 of Adam's Report, Long's edition), have almost ceased to have any *tol*, there being only one good *tol* now at Bānsberia taught by Pandit Mahendranāth Tarkapanchānan, and another (a nominal one) at Bhadreswari".

The students mostly live with their parents or recognized guardians, and only a few whose homes are in the interior live in hostels and messes. There are two hostels in Chinsura attached to the Hooghly College, one Hindu and the other Musalmān, both of which are under Government management, while there are 12 messes under private management in Hooghly town and elsewhere. In 1908-09 the total number of boarders in hostels and messes was 380.

Seven libraries are reported to be in existence in the district, of which that at Uttarpārā is the most important. It is located in a double-storeyed building, situated on the river bank, and contains a large number of valuable old books on India. This library was founded, in 1859, by the late Rājā Jayakrishna Mukherji and has an endowment consisting of landed property and Government securities; the fund is managed by five trustees. Among other libraries may be mentioned the Hooghly public library founded in 1853, and the Serampore public library established in 1871.

Two Bengali weekly papers are issued at Chinsura, viz., the *Education Gazette* founded by the late Bhudev Mukherji, which deals chiefly with educational and literary topics, and the *Chinsura Vartārāha*. Babu Akshay Kumar Sarkār, a well known Bengali author, for several years edited a Bengali weekly named *Sādhārānī*, which was published at Chinsura.

The Serampore missionaries were the first to cast type in the vernacular languages and to employ native compositors; and the earliest vernacular newspapers in Bengali were issued from this press at Serampore in 1818. In April of that year, John Clark Marshman, c.s.i., son of Dr. Marshman, issued the first monthly Bengali magazine, the *Dig-Darsan*, and next month issued the first weekly, the *Samācār Darpan*. The *Friend of India* was also issued by him and his father in 1818 as a monthly, then in 1820 as a quarterly magazine, and next in 1835 as a weekly paper. The

goodwill was purchased by Mr. Robert Knight in 1874, and it is now the daily paper known as the *Statesman*. "It was," writes Rājā Binaya Krishna Deb, "the Serampore missionaries who heralded the growth and development of the Vernacular Press. Not only was the first newspaper, *Samāchār Darpan*, started by them in 1818, but Bengali printing types and press were first successfully introduced. The late Rev. Lall Behary Dey writes* :—"The printing press brought from England by Mr. Ward was set up. A fount of Bengali type was cast through the assistance of a Bengali blacksmith named Panchānan, who had learnt to cut punches from Dr. Wilkins. On the 18th of March 1800, an ever-memorable day, Carey took an impression of the first page of the Gospel of St Matthew. The last page was printed on the 10th February, 1801. Then was the New Testament printed. Christian tracts followed in rapid succession.' According to Rainey,† the Bengali typography was introduced in 1778, and the first book, a grammar in Bengali characters, was printed at Hooghly; it was written by Mr. N. B. Halhead, an eminent Orientalist, whose patron was Warren Hastings. The Bengali types were first prepared by Charles Wilkins, then a Lieutenant of the Bengal Army, from whom Panchānan learnt this art.‡"

* The Bengal Magazine, February, 1875.

† Rainey's Topographical Sketch, etc.

‡ The Early History and Growth of Calcutta, 1905, pp. 222-4.

CHAPTER XVII.

GAZETTEER*.

Arāmbāgh.—Headquarters town of the subdivision of the same name, situated in $22^{\circ} 53' N$ and $87^{\circ} 17' E$ on the Dwārakeswar river. In 1911 it had a population of 8,048, as compared with 8,366 in 1891. The town contains the usual public offices found at a subdivisional headquarters—a munsif's court, sub-jail, police station, sub-registry office, dispensary, post office (but not a telegraph office), High English school, the offices of the Local Board and the Municipality, and a District Board bungalow. It is distinctly rural in appearance, the houses being mainly *kutchas* and most of the roads unmetalled, and it has no large trade or industry. It was formerly called Jahānābād, but the name was changed in 1900 to Arāmbāgh, to avoid confusion with the town of Jahānābād in the Gayā district. The name, which means the garden of ease, refers to a garden of the Miyāns, the most influential family in the place.

The town is touched by several important roads, including the Old Benares, Old Nāgpur and Arāmbāgh-Burdwan roads, but is difficult of access during the rains, being cut off by the floods of the Dāmodar and other rivers. At this time of the year the only practicable means of reaching the place is to go by a round-about way, viz., by the Arāmbāgh-Burdwān road. The quickest means of reaching the place in other seasons is to go by rail to Tārakeswar and thence by road, either riding or in a *palki*. The distance from Tārakeswar to Arāmbāgh is 18 miles by the Old Benares Road *via* Chāpādāngā and 16 miles across country *via* Keshabpur. There is a Public Works Department bungalow at Chāpādāngā (5 miles from Tārakeswar) and a District Board bungalow at Māyāpur (12 miles from Tārakeswar and 6 miles from Arāmbāgh).

Arāmbāgh is an old place, which was of some importance owing to its situation on the Old Pādshāhī road from Burdwan to

* We desire to acknowledge our obligations to Lieut.-Col. D. G. Crawford, I.M.S., for his kindness in revising the draft.

Midnapore. In 1590 A.D., Mān Singh, then Governor of Bihār, intending to invade Orissa, marched *via* Burdwan to this place and cantoned his troops here, waiting till the end of the rains would enable him to take the field.* No old remains, however, have survived, presumably on account of the encroachments of the river. The ruins of two indigo factories can still be seen, one at Kālipur west of the river and another at Pārul in the south-east. Near the latter, in the second mile of the road to Arandi, is a large tank, a quarter of a mile square, called Ranjit Rai's tank, about which the following story is told:†

"Ranjit Rai was a big zamindar, called by courtesy a Rāja, who lived in a village named Garhbari, on the north of the Old Benares road, about a mile east of Arāmbagh. He was a devoted worshipper of the goddess Durgā, who on one occasion played the part of his daughter to show him favour. On the morning of the day of the Bāruni festival (thirteenth day of the moon in April), a *shāṅkhārī*, or dealer in conch-shell ornaments, while passing near the tank now known as Ranjit Rai's tank, felt thirsty, and went to the tank to get a drink of water. On reaching the *ghāt*, he saw a beautiful maiden bathing there. The maiden enquired who he was. On hearing that he was a *shāṅkhārī*, she asked whether he had a pair of *shāṅkhās*, or shell bracelets, which would suit her. He said that he had such a pair, but they were expensive. The girl then came out of the tank, and asked the man to put the bracelets on her wrists. He did so, and told her that their price was five rupees. The girl said that she had no money with her, but that, if the man would go to her father, Ranjit Rai, he would pay for the bracelets. She further told the *shāṅkhārī* to tell her father that he would find, in a niche in the room facing south, a small box with five rupees in it; and added that, if her father made any demur to paying, if the man returned to the *ghāt* and called for her, she would pay. The *shāṅkhārī* accordingly went to Ranjit Rai's house, told his story and asked for the five rupees.

"Ranjit Rai, it happened, had no daughter, and at first he thought of simply dismissing the man as a liar; on second thoughts he went to look for the box, and found it, with five rupees inside, in the place described. He then thought that some supernatural agency was at work, and went with the *shāṅkhārī* to the *ghāt* where the girl had been bathing. The *shāṅkhārī* called out for the girl whom he had seen, saying: 'Where are you, Oh beautiful maiden, who took a pair of *shāṅkhās* from me this morning?' In

* *Akturama*, Elliot, Vol. VI, p. 86.

† D. G. Crawford, *Brief History of the Hooghly District*, pp. 62-63.

answer a pair of hands, wearing the new bracelets, were raised from the water in the centre of the tank. The Rājā threw himself on the ground and prayed to Durgā, and in the evening celebrated a great puja at the tank. To this day the Bārūnī or bathing festival is celebrated at Ranjit Rai's tank."

Arāmbāgh Subdivision.—Western subdivision of the district, lying between 22° 36' and 23° 2' north latitude, and between 87° 32' and 88° 1' east longitude, with an area of 406 square miles. It is roughly triangular in shape, with its base resting on the Dāmodar in the east. On the south-west it is bounded partly by the Rūpnārāyan and Dwārakeswar rivers and partly by the Ghātāl and Sadar subdivisions of Midnapore; and on the north-west it is bounded by the Bishnupur subdivision of Bānkurā and the Sadar subdivision of Burdwān. The westernmost part, which is included in hāna Goghāt, is undulating and has a comparatively high level; but the rest of the subdivision, which is bounded on the east by the Dāmodar, on the west by the Dwārakeswar, and on the south by the Rūpnārāyan, is low-lying and liable to the annual floods of the first two rivers, their branches and tributaries. In 1901 the subdivision had a population of 327,389 with 806 persons to the square mile. It is rural throughout, even its one town, Arāmbāgh being practically non-urban. The present subdivision was formed in 1879 and used to be known as the Jahānabād subdivision.

Badanganj.—A village in thana Goghāt of the Arāmbāgh subdivision, situated on the extreme western boundary of the district. It contains a police outpost, and is the centre of a considerable trade, chiefly in timber and tusser silk, which is woven locally. There is an old *sarai* here with an inscription dated 1125 H. (1713 A.D.)

Baidyabāti (*Baidya*, physician, and *bāti*, place) — A town on the west bank of the river Hooghly, situated in 22° 47' N. and 88° 20' E. At the census of 1911 its population was returned at 20,516 or 3,342 more than in 1901. According to the census figures, the male population is in considerable excess, probably owing to the number of mill-hands. Baidyabāti was constituted a municipality in 1869, and, besides the Municipal office, contains two town outposts subordinate to the Serampore police station, one at Baidyabāti and the other at Sheorāphuli. There are also a small dispensary for out-patients, a High English school, two Sanskrit *śālās* teaching *Smṛiti* (law), two stations of the East Indian Railway, viz., Sheorāphuli and Baidyabāti, the former of which is a junction for the Tārakeswar line, and a large jute mill at Champdani. The town extends chiefly

along the river bank, North Chātrā being on the south, while the rest of Chātrā is included in the Serampore Municipality. Above Chātrā is Sheorāphuli, which is a great market for jute and vegetables: in fact, the largest in Western Bengal; next, separated by the Baidyabāti Khāl, which drains the Dānkuni marshes and falls into the Hooghly, is Baidyabāti proper; and lastly, to the east of it, is Chāmpdāni with a large *basti* of mill-hands. The branch Grand Trunk Road, which starts at Sibpur, passes through the town and crosses the railway from west to east, joining the main Grand Trunk Road at Ghiretti. Baidyabāti was formerly a place of considerable importance and had a thāna, which was transferred in July 1878 to Singur. It still contains several interesting old places, notably Sheorāphuli, Nimāi-Tirtha Ghāt and Chāmpdāni. Baidyabāti is the site of the first Bengali novel, *Alāler Gharer Dulāl*, written in 1858 by Pyāri Chānd Mittra (under the *nom-de-plume* of Tek Chānd Thākur), which was translated by G. D. Oswell in 1893.

Sheorā-
phuli

Sheorāphuli, once an insignificant village, first rose to importance owing to its being the seat of an influential zamindāri family, whose estate was consequently called the Sheorāphuli Rāj. Its history is as follows. *Pargana* Arsha of *Sarkār* Sātgaon belonged to two Kāyasths, Rāmeswar and his brother Vasudev. Between 1728 and 1740 A. D. a portion of the *pargana*, comprising strips of land on both banks of the Hooghly river from Hooghly to Calcutta, was constituted a separate zamindāri under the name of "Zamindāri Kismat Muhammad Aminpur." This was subdivided between the second and third sons of Rameswar and his two nephews. The second son Makund got a nine-annas and the third son Rāmkrishna a seven-annas share of Muhammad Aminpur; the elder nephew Manohar got 10 annas and the younger nephew Gangādhār six annas of *pargana* Boro; the remainder of *Painam* went to the eldest son of Rāmeswar Raghudev, the ancestor of the Bānsberia family. Manohar removed to Sheorāphuli and Gangādhār to Bally (Howrah), where he died childless and was succeeded by Durgāprasād, son of the younger son of Manohar, thus founding the ten annas and six annas branches of the Sheorāphuli family.

The members of the family bore the title of *Sūdramani* or jewel of the *Sūdras*, the origin of which is accounted for as follows. In the time of Mughid Kūli Khān, a Brāhman zamindār, having fallen into arrears with his revenue, was ordered to be dragged into the Nawāb's *Baituntha* (paradise), i.e., a tank filled with ordure. To save the Brāhman from this ignominy, an ancestor of this family paid up the entire arrears—an act of generosity which

pleased the Nawāb so much that he bestowed on him the title of *Sādrāmāni*. This disinterested action is attributed by one writer to Manohar; but he could not have been the zamīndār in the time of Murshid Kuli Khān, who died in 1725, and it may be attributed with more probability to Rāmeswar's eldest son, Raghudev.*

Among the descendants of Manohar, the best-known was Harish Chandra Rai, who flourished in the beginning of the 19th century. The great *hāt* at Sheorāphulī owes its origin to him, and he also built the fine temple of Rāmchandra at Guptipārā. He specially patronized the worship of Jagannāth at Māhesh (Serampore). Usually he rode to the shrine with half a dozen outriders and a long array of followers; and the annual ceremony of bathing Jagannāth's image was postponed till he arrived and issued orders for its performance. About 1830 a Teli family of Serampore having come into possession of a portion of the land forming the temple endowment, by foreclosure of a mortgage of the Bally zamīndārī, tried to usurp this honour. The priests, being bribed by the Telis, had the image bathed when the latter gave the word, and the crowds began to disperse. Harish Chandra rode in haste to the temple, caused the chief priests to be bound and carried to Sheorāphulī, when he subjected them for three days to many kinds of indignity though not to actual violence. At last, on the intercession of other zamīndārs and of the wealthy classes of Serampore, he released them on their giving a promise to respect his rights in future.

In course of time the estate became involved, and it was eventually purchased at an auction sale by the late Mahārājā Sir Jotindra Mohan Tagore and the Rājā of Dighapatia (Rajshahi). The Sheorāphulī family is now in reduced circumstances.

The best known place in Baidyabāti is a *ghāt* with a flight of steps on the Hooghly river, known as Nimāi-Tirtha Ghāt. It is mentioned by the poet Bipra Das (1495 A. D.) as the place where the merchant Chānd found a *nim* tree with roses blooming on it. It is mentioned several times in the 16th century biographies of Chaitanya and in other Bengali poems; the name Nimāi (changed from *nim*) is probably due to this association with Chaitanya, who was addressed at home as Nimāi. Two large *melas* or religious fairs are held at this *ghāt* at the time of the Bārūnī and Paus Sankrānti festivals. Nimāi-Tirtha Ghāt.

In old maps a place is shown hereabouts under various names, e.g., Degoon in Bowrey's chart of 1688, Dagon in the Pilot chart.

* *Calcutta Review*, Vol. IV (July-December 1845), p. 489; *Bünsleria Rāj* 1906, pp. 28-30.

† *Calcutta Review*, Vol. IV, pp. 489-90.

of 1703, and Digum in Rennell's Atlas with a flag denoting a police station. This has been identified by Yule with Dirghānga,* a village above Baidyabāti, from which a District Board road runs west to Singur. But, according to a Bengali poem of the 18th century, narrating the legend of Satyanārāyan, and in that connection the voyage of a merchant down the river Hooghly, the latter is said to have touched at Degangā (below Chinsura), where *champakā* flowers bloom on the *nim* tree.† This is evidently the Nimāi-Tirtha Ghat of Baidyabāti.

Champ-
dani.

Chāmpdāni is mentioned in the poem of Bipra Dās (A.D. 1495). It was granted by Mir Jafar, the Nawāb Nāzim of Bengal, to Colonel Coote, afterwards Sir Eyre Coote, Commander-in-Chief in India*. The claim was recognized by Warren Hastings in spite of the protests of Sir Philip Francis; and here Coote resided with his young wife (*née* Susanna Hutchinson). At Champdāni, in 1785, Warren Hastings reviewed the remnant of the troops that had left Midnapore in January 1781 under Colonel Pearse to join in the war against Haidar Ali‡. The jute mill at Chāmpdani is one of the oldest in the Province, having been built in 1872.

Bainchi—A village in thāna Panduā of the Hooghly subdivision, situated 1½ miles east of Bainchi station on the East Indian Railway, with which it is connected by a *kutcha* road. It contains a High English school and an in-door dispensary, which are maintained out of a trust fund of Rs. 1,50,000 left by Bābu Bihārī Lal Mukherji, zamindār of the place. On the death of his widow, in December 1905, the whole estate came under the control of Government as a trust to be administered for charitable purposes. In 1908 the school was moved into the zamindār's house, and the dispensary was transferred to the old school buildings. Within its compound are two temples with arched doors, on one of which there is an inscription ascribing its erection to Saka 1604 or 1682-83 A.D. Bainchi is shown in Rennell's Atlas with a flag mark indicating a police station, and the Grand Trunk Road passes by it. In old days the neighbourhood was notorious for robberies and dacoities.

Balāgarh.—A village in the Hooghly subdivision, situated in 28° 8' N. and 88° 28' E. It is situated on the west bank of the Hooghly, and is usually reached by the Kālā steamer of the Jaloutta Steam Navigation Company, which touches at Sripur.

* Hedges' Diary, Vol. III, p. 217.

† *Sakitya-pariched-patrika*, Vol. VIII, p. 63.

‡ *Bengal Past and Present*, Vol. p. 69. This note has apparently confounded Chāmpdani with Ghiretti lying in the Bhadreswar Municipality.

It is also served by two *kutcha* roads, one of which (about 7 miles long) connects it with Dumurdā and the other (6 miles long) with Inchurā. A zamindari ferry plies between Balāgarh and Chākdah in Nadiā district; and the new Hooghly-Kātwā line, now under construction, will pass near the place. The village itself is small, having a population of only 763 persons, according to the census of 1901, but it is of some importance owing to its being a centre for the export of vegetables, which are grown on the *chars*; boat building is also carried on. It is the head-quarters of an Union Committee having jurisdiction over 30 miles. The police station of Balāgarh is at Chāndrā, and there is a dispensary at Tentulia between Chāndrā and Balāgarh.

Balāgarh is a fairly old place, which is shown in Rennell's Atlas as lying on the river, but it is now a mile inland. It contains a temple of Rādhā Gobinda, and is inhabited by many Kulin Brāhmans and Kāyasths. About a mile from the river bank is a thatched brick temple of Chandi, in the walls of which are brick panels each measuring two feet by one foot, and finely carved with flowers and human figures. Not improbably they were taken from some old ruined Bengali temple. The pillars and beams (of jack wood) are also carved with figures and tracery.

Bali (*Bālī*, sand) —A village in thana Goghāt, of the Arāmbāgh subdivision, situated in 22°49'N and 87°46'E. It lies on the right bank of the river Dwarakeswar 6 miles from Arāmbāgh, with which it is connected by the Ghatal road. To distinguish it from Bali (Bally) in Howrah, it is generally called Bālī-Diwānganj from a village of that name a mile to the south, and sometimes Bali Hāt from the fact that a big *hat* is held in Diwānganj twice a week. Silk and cotton cloths are woven in this place and its neighbourhood, but the manufacture is declining. It is the headquarters of an Union Committee, and there is a Public Works Department bungalow about two miles south, at the village of Bara Dungar, on an island between two branches of the Dwarakeswar river.

Ballabhpur.—A quarter of Serampore town, situated between Māhesh and Serampore (*q. v.*).

Bandel.—A quarter of Hooghly town (*q. v.*) situated in the north of the municipality. The name is also borne by a large station on the East Indian Railway, a mile to the west, from which the branch line to Naihati starts. It was opened in 1904 and has been made the terminus of the Hooghly-Kātwā line now under construction. The name is a corruption of *bandar*, meaning a wharf.

Bansberia (*Bansa*, bamboo and *bati*, place).—A town in the Hooghly thana, Hooghly subdivision, situated in 22° 58' N. and 88° 24' E. Population (1911) 6,108. The town extends along the west bank of the river Hooghly, from Shahganj in Hooghly town northwards to about half a mile north of Tribeni *ghat*; on the west it is bounded for some distance by the East Indian Railway. It is traversed from south to north by the Hooghly-Kālā road, which is metalled up to Tribeni, where there is a suspension bridge of 3 spans over the Saraswati. Bānsberia is connected with Trisbighā station on the East Indian Railway by a cross-road a mile and 3 furlongs long, and Tribeni is connected with Magrā station by another short cross-road. Between Magrā station and the Grand Trunk Road the latter road runs below a high embankment known as *Jāmā jāngal*, *i.e.*, the son-in-law's embankment. A short branch of the Bengal Provincial Railway also connects Magrā with Tribeni, and there is a station at the latter place. Both Bānsberia and Tribeni are further served by the Kālā steamers of the Calcutta Steam Navigation Company, for the traffic borne by which there is a pontoon at Tribeni railway station. *Dinghis* (small boats) also ply frequently between these places and Hooghly-Chinsura, carrying passengers and light goods. Bricks are manufactured along the river bank, while bell-metal and brass utensils are made in considerable quantities for export to Calcutta, the chief places of manufacture being Bānsberia and Khāmārpārā in the extreme south. The public buildings located in Bānsberia are the municipal office, a police outpost, and a High English school. An outdoor dispensary, which is to be maintained by the Bainchi estate, is now (1909) being built at Tribeni near the railway station. Formerly the place was a centre of Sanskrit learning, having 12 or 14 *tois* in 1818. Both Bausberia and Tribeni contain some old remains, of which an account is given below.

The village of Bānsberia came into prominence, according to tradition, in the time of Rāghab Dutt Rai Chaudhri of Pātuli in the Burdwan district. He is said to have been given the title of *Chaudhri* in the reign of Shāh Jahān, the date of the *sanad* being 1066 H. (1656 A.D.) He was also made zamīndār of 21 *parganas* lying mostly in *Sarkār Sātgaon*, for the management of which property he made this village his headquarters, clearing it of the bamboo jungle with which it was overrun and building a large house in it. His son Rāmeśwar made Bānsberia his permanent home, and brought in families of Brāhmana, Kāyastha and others. He also founded several *tois* or Sanskrit schools, and built the finely carved brick temple of Anant Deva

or Vishnu in 1679-80 A.D. : the moat round the palace is ascribed to him. As a reward for his services in attaching defaulting zamindaris and making assessments thereof, the Emperor Aurangzeb gave him the *khilat* of *Panja Pircha* (five dresses of honour) and the hereditary title of "Rājā Mahāṣay" by a *sanad* dated 1090 H (1679 A.D.) In the same year, by another *sanad*, he was granted 401 *bighās* of land for his residence, and the zamindari of twelve more *parganas*, including Calcutta. In the Ahalsa records Rameswar is entered as the zamindar of *parganas* Arsha, etc.; and he certainly had the entire zamindari under his management.

After his death, some time before 1728 A.D., the estate appears to have been partitioned between his three sons, two nephews and a Brāhman dependant, and was divided into two *majkūri* (small) zamindaris, viz., Arsha, etc., with 11 *parganas*, and Muhammad Aminpur with 14 *parganas*. The eldest son Raghudeb got Arsha, etc., as his one-third share, while Muhammad Aminpur was divided into five *taluks*, the revenue being, however, paid jointly. The two younger sons, Makund and Rāmkrishna, received 9 and 7 annas shares, respectively, of Muhammad Aminpur proper, the two nephews, Manohar and Gangādhara, got 10 and 6 annas, respectively, of Boro; and the Brāhman Santosh came into possession of *pargana* Answarpur. Raghudeb made large grants of rent-free lands to Brāhmins, and excavated a moat in the Garhbati, which is now silted up. As related in the article on Baidyabati, the title *Sūtramanī* (jewel of Sūdras) was very probably conferred on him. He was succeeded by his son Govindadev, who died in 1147 B.S. (1740 A.D.). He is said to have lost Agradwip owing to the timidity of his agent at the Nawāb's Court, who would not admit his master's ownership of the place for fear of his being punished for some loss of life which had occurred in a *meḷa* there.

When Gobindadev died, he had no child living, and on this account the Burdwan Rāj, with the sanction of the Nawab, took possession of *pargana* Arsha, etc.—in fact, of the bulk of the property on the west side of the Hooghly river; while Rājā Krishna Chandra took possession of *pargana* Halda on the east bank of the river. Three months after Govinda's death, his wife gave birth to a son, who was named Nrisinhadev. By this time the family retained only one small *mausa*, Kulihandi, which the *Faujdar* of Hooghly would not permit the Burdwan Rāj to appropriate; and when the posthumous boy had attained manhood, the English had taken possession of all the

property. After various petitions to the English Government, the then Governor-General, Warren Hastings, directed that those *mahāls* of his ancestor that had not been taken possession of by the Burdwān zamindār, but had been included in the 24 *parganas* granted to the English Government, should be restored to Nrisinhadev. Accordingly, he was given possession of nine *parganas* from 1779 A.D. Nrisinhadev Rai was a man of some versatility. He built in 1788-89 A.D. a small temple dedicated to the goddess Kālī or Swayambhava, made a map of Bengal for Warren Hastings, translated the *Uddisa-tantira* into Bengali, and assisted Rājā Jaynarāyan Ghoshal of Berar in translating the *Kāsi-khanda* into Bengali verse. He left his home for Benares in 1792, there became initiated in Tantric rites, and returned in 1799. He then began to build a large temple in honour of Hanseswari, but died in 1802 before it was finished.

Nrisinhadev left a minor son, during whose youth his mother, Rānī Saukari, managed the estate. She completed in 1814 the temple of Hanseswari and Chaturdaseswar, which cost nearly five lakhs of rupees, expended nearly a lakh of rupees in the ceremony of *tulā-purusha* (weighing one's person), and spent much in charity, but otherwise led a simple and unostentatious life. There was an estrangement between her and her son Kailāshdev, who ultimately brought a suit for recovery of possession of the estate, and obtained a decree in the lower court. The Rānī then appealed to the Sadar Diwānī Adalat. At length, both sides grew weary of the litigation, and in 1826 entered into a compromise, by which the property became Kailashdev's, but 16 *mauzas* were left to the Rānī for performing *dev shēba*. Kailāshdev died in 1838 leaving a grandson Debedradev and three daughters, one of whom was married to Srinārāyan Singha, son of the well-known Lālā Bābu of the Paikpārā family. Debedra's sudden and premature death in 1852 was a great shock to his old grandmother, who six months later executed a will, by which she devised her estates to the goddess Hanseswari, nominating her three great-grandsons as *Sebāits*, and appointing their mother, Rānī Kāśiswari, as executrix. A few days later, on the night before the day of the Kālī Pūjā, she died at an advanced age.

Rānī Kāśiswari managed the estate until Purnendudev, her son, attained his majority. Purnendudev, who had been educated in the Hooghly College, was distinguished for his liberality and public spirit. During the Mutiny of 1857 he supplied the local authorities with a number of coolies and one thousand carts. He induced the East Indian Railway authorities to open the Tribhāga Station, and bore a large part of the cost of metalline the

feeder road leading up to it. He contributed half the cost of metalling the Strand Road from Keotā (north of Bāndel) to Tribeni, and made a free gift of a strip of land along the Cookerell road in Hooghly town. He further maintained a charitable dispensary, kept up an old alms-house at the place, and did much to encourage education, the present High English school being opened by him in 1893. He died on 25th July 1896, leaving four sons, Satindradev, Kshitiudradev, Manindradev, and Ramendradev, all of whom are still living.*

The scene of *Nīl darpana* (Mirror of Indigo), a Bengali drama by the late Babu Dinabandhu Mittra, is said to have been laid in an indigo factory of Bānsberīā. For translating this work the Revd J. Long was sent to jail for a month and was fined Rs. 1,000, a sum paid for him by a Bengali gentleman.† Close to the river the Tatwabodhuri Sibhā of Calcutta, the original name of the modern Adī Brahma Samaj, had in 1843 a flourishing school with 200 boys; but as some of the boys became Vedāntists, many parents withdrew their sons from the school, and Dwārkānāth Tagore having died in England, his son was unable to maintain it. A perpetual lease of the ground with the bungalow was then purchased by Dr. Duff with Rs. 6,000 supplied by Major, afterwards Sir James, Outram. The Mission School started here by Dr. Duff was in existence till 30 years ago‡. Before this, there was a Church at Bānsberīā said to have been the first Christian Church in Bengal with an Indian Minister; the latter was one Tarachand, a well-informed man who spoke English, French and Portuguese with fluency.

The chief objects of architectural interest are found within the Garhbātī, i. e., the fort compound of the Bānsberīā zamīndārs. It has two moats, one dug by Rameswar, and the other by Raghudev, but the latter has more or less silted up. The other moat is crossed by a causeway, ending in a fine gateway (both said to have been built by Nrisinhudev), with rows of *vakul* trees on both sides forming a broad avenue. The old palace has disappeared, being replaced by a plain double-storied building with a long range of rooms.

To the east and north-east of the modern palace are the three temples of Vishnu, Swayambhava or Kālī, and Hānseswarī. The Vishnu temple is the oldest, being built in 1679-80 A. D.

* S. C. Dey, *The Bānsberīā Raj*, Calcutta, 1908.

† Cotton, *Calcutta, New and Old*, pp. 216-17.

‡ *Life of Dr. Duff*. Dr. George Smith, Vol. II, p. 63, *Bengal, Past and Present*, Vol. II, p. 81, III, p. 25.

§ *Calcutta Review*, Vol. VI, p. 406.

It is of brick, in the Bengali style, with a tower on the roof. Its front, facing east, is covered with brick panels, elaborately carved. North of it is a small unpretentious flat-roofed temple, built in 1788-89 and dedicated to Swayambhava.

The Haneswari temple stands further to the east, and is the largest of the three. It was completed in 1814-15 after 15 years' work; several Benares masons were employed, and the roof is of the Benares style. It has 13 cupolas, viz., eight over the verandahs and their corners, then four higher cupolas in the middle, and lastly a central tower (the tallest) rising 60 to 70 feet high. On the ground floor is the shrine with a verandah on each side divided into rooms. The presiding deity is Haneswari, whose image is of *um* wood, painted blue; she is seated on a lotus flower, the stalk of which springs from the navel of Siva lying prostrate. The verandah on the south, which forms the front, is supported by 12 ornamented arches. The painted ceiling, the lattice work above the ceiling and the stone fountain below, have a pleasing effect, in spite of the circumscribed space. In each of the cupolas above the roof is a marble image of Siva, so that there are in all 13 images, which with the Siva in the ground-floor make up the fourteen referred to in the Sanskrit inscription as Chaturdaseswar. The upper floors are accessible through three staircases in the north verandah. The ground block, including the shrine, is $41\frac{1}{2}$ feet square; the front verandah on the south, which is called *Nāt-mandir*, i.e., the dancing-hall, is nearly square, measuring 22' 2" by 21' 10". Though spoilt by the ground floor being divided into a number of rooms and by the cupolas being crowded too close together, the effect on the whole is excellent, but it is marred by recent white-washings and plasterings.

Tribeni.

Tribeni (*Tr*, three, and *beni*, braids) forms the northernmost part of the town. It is an old place, sometimes called *Mukta-veni* (open-braided) to distinguish it from Prayāg (Allahābād), which was called *Yukta-veni* (joint-braided). The place is so named from the fact that three streams branch out at this point, the Bhāgirathi flowing to the south, the Sarasawati to the west (right), and the Jamunā or Kāncrāpārā *khāl* to the east (left). This junction of the three streams is mentioned in the *Pavana-dūtām*, a Sanskrit poem of the last quarter of the twelfth century, but the sanctity of the place was recognized much earlier. In the early Musalmān period the town was of considerable importance, and was often referred to as Tripani, Tripani Shāhpur or Firūzābād. With the removal of the headquarters of Government to Satgaon, probably in the second quarter of the thirteenth century, Tribeni lost its

importance. In the middle of the sixteenth century it appears to have passed into the hands of the Oriyā king, Makunda Hari-chandan; the broad flight of steps on the river and the *Jamāi jāngāl*, a high embankment stretching from Tribenī to Mohanād, are attributed to the Oriyās. By 1568 A. D. Salaimān Karārānī, the Afghān Sultān of Bengal, had reconquered this part of the country, but within a decade it passed under the rule of the Mughal Emperor Akbar.

Owing to its sanctity and its situation on the river, Tribenī was in early days a halting place for boats passing up and down the river, which is mentioned in the poem of Bipra Dās (1495 A.D.) and in later Bengali poems. In 1682 Mr. William Hedges passed by "Trippany" in his journey by boat to and from Cossimbazar, and in 1717 his nephew, Robert Hedges, as President, received, in great state, near "Trevinny" the English Embassy on its return from the court of the Emperor Farakhsiyār. The Dutch Admiral Staverinus also visited "Terbonee" in 1770. Tribenī with Bānsberī had several Sanskrit *tois*, and the famous Pandit Jagannāth Tarkapanchānan, the tutor of Sir William Jones and compiler of a digest of Hindu laws, was one of its distinguished scholars. This devotion to Sanskrit learning has now nearly died out, Sanskrit being taught only in one *to*, kept up by one of his descendants.

The existing remains in Tribenī are few. The only Hindu remains lie immediately north of the junction of the Saraswatī Khāl with the Hooghly, *viz.*, (1) two flights of steps side by side leading into the river bed, each consisting of more than thirty steps; (2) a group of seven small temples, 50 yards from the river, of which the central one has a tower about 30 feet high and 12 feet square, with a lingam inside. The Muhammadan remains lie on the high river bank south of the Saraswatī Khāl. They consist of (1) an *astāna* with two enclosures, and (2) a ruined mosque, 20 yards to the west of the *astāna*. The first enclosure is built of large basalt stones; its east wall faces the river and contains mutilated Hindu idols and dragons; in it is fixed, at a height of 6 feet, a piece of iron said to have been the handle of Zafar Khān's battle axe. The second enclosure is of sandstone and contains four tombs, said by tradition to be those of Zafar Khān, of his two sons, Ain Khān Ghāzi and Ghain Khān Ghāzi, and of the wife of his third son, Barkhān Ghāzi. Barkhān Ghāzi himself was buried in the first enclosure with his two sons, Rahim Khān and Karim Khān. The mosque beyond the second enclosure appears to have been built with materials obtained from Hindu temples. The low basalt pillars supporting its arches are

unusually thick, and the domes have horizontal arches (Hindu), *i.e.*, are made up of successive rings of stones, the diameter of each layer being somewhat less than that of the layer below; the whole is capped by a circular stone, covering the small aperture at the top.* Some of the domes are broken, and several basalt pillars lie scattered about; the foundations of other structures may be seen close by. A good deal of the jungle has now been cleared, and the buildings are visible from the road.

Six old inscriptions in Arabic have been found on the western wall of the mosque, and two in the second enclosure of the *astāna*. The most interesting of the inscriptions are one in the mosque, dated 698 H (1298 A D), recording the erection of a mosque by Zafar Khan, the Turk, and another in the enclosure, dated 713 H (1313 A D), recording the erection of a *madrasa* named *Darul Khanāt* (house of benevolence) by Khar Muhammad Zafar Khān in the reign of Firuz Shāh. The inscriptions are in black basalt with the letters raised, and the characters are mostly in Tughra. On the reverse of the basalt inscriptions in the second enclosure are carved several serpents and dragons, from which it appears that the stone was taken from some Hindu temple. According to a genealogical chart preserved by the *mutawallis* of Zafar Khān's tomb, he is said to have come from Margaon in Murshidābād. The traditions declare that he was killed in a battle with Rājā Bhudab. His third son, Barkhan Ghazi, is said to have conquered the Raja of Hooghly (?) and married his daughter, who lies buried in the second enclosure. Zafar Khān is connected with Shah Sufi ud din of Panduā, being represented as either his uncle or his friend and associate, and is also connected with Saiyad Fakhr ud-din, father of Saiyad Jamal-ud-din, who built a mosque at Satgaon in 936 H. or nearly 240 years later.

Several important *melas* (religious fairs) are held at Tribeni. They are chiefly concerned with bathing in the Bhāgirathi on auspicious days, *e.g.*, (1) Dasahrā, in honour of the Ganges, in June; (2) Sakrāntis, especially Uttarāyan, when the sun enters the Tropic of Capricorn, on the last day of the month of Paus (in the middle of January), and Mahā-vishuva, when the year ends (about the middle of April); (3) Bārūni, in honour of Baruna, the god of waters, in Chaitra (March-April);

* M. M. Chakravarti, *Pre-Mughal Mosques of Bengal*, J. A. S. B., 1910, pp. 32-34.

(4) Eclipse-days. Large crowds visit the place during the Uttarāyan-Sankranti and Bārūnī festivals.

Bhadreswar.—A town in thāna Serampore, of the Serampore subdivision, situated in 22° 50' N. and 88° 21' E. It is bounded by the Hooghly river on the east, the East Indian Railway line on the west, French Chandernagore on the north and Baidyabāti on the south. It forms a municipality divided into four wards, *viz.*, Gaurhāti (Ghiretti), Bhadreswar, Telinipārā and Mānkundu. The Grand Trunk Road from Calcutta passes through the town, while the East Indian Railway touches it at two stations, Bhadreswar and Mānkundu; and there are four ferries, two of which belong to the District Board, *viz.*, Telinipārā to Shāmnagar and Paltā Ghāt to Ghiretti, while two are zamindāri. It contains a town outpost of Serampore thāna, the Municipal office, an outdoor dispensary and a High English school. Sanskrit is taught in a *tal* at Bhadreswar and in 3 *tol*s at Gaurhāti, grammar being the favourite subject of study: there were 10 *tol*s in 1818. Bhadreswar is practically a mill town, the Victoria Jute Works being situated at Telinipārā and the Dalhousie and Northbrook (recently opened) Jute Mills at Bhadreswar. The population has grown from 7,417 in 1872 to 24,353 in 1901, the bulk of the increase being due to immigration, as indicated by the growth in males from 3,518 to 15,862 and their large excess over females who in 1911 numbered only 8,491.

Bhadreswar is an old place, being mentioned in the poem of Bipra Dās (1495 A.D.) and shown in the Pilot chart of 1703 as Buddesy. It is so called after a temple of Bhadreswar, a title of Siva. The shrine is largely frequented, chiefly by females, in the hope of obtaining cure from illness or the attainment of some cherished wish. In old days Bhadreswar was a great mart, serving Calcutta and the surrounding country within a radius of 20 miles, but the competition of Sheorāphuli has greatly reduced its importance. It has now three markets, one in the Victoria Mill *basti* near the river belonging to Rājā Piyāri Mohan Mukherji, and two others in Telinipārā and Bhadreswar belonging to the Banerji family of Telinipārā. The chief articles of trade are jute and rice.

Gaurhāti or Ghiretti adjoins Chāmpdāni on the north, but not Ghiretta, all of it is British territory. A long strip, is in the possession of the French, and is known as Farasiaganj—*i.e.*, the French market. French Ghiretti lies almost entirely between the Grand Trunk Road and the river; in its northern corner are the ruins of the country house of the Governors of French Chandernagore. It is shown in Bolt's map of Bengal (circa 1779

A.D.) as French Garden and in Joseph's *Survey of the Hooghly* as Old French Garden. According to tradition, the house was built by Dupleix, and it existed in the time of Stavorinus, when the Dutch Governor was received here in state by the French Chief M. Chevalier. "Stavorinus tells us that on the 22nd of February 1770 the Dutch paid a national visit to the French Governor, and as these visits were accompanied with much ceremony when the guest was received at the chief factory, the Dutch Governor preferred paying it at the country seat of Ghiretti. The party set off from Chinsura at four o'clock in six carriages, and reached the chateau at six, where they were received at the bottom of the steps and conducted into a large saloon in which the principal ladies and gentlemen of Chundernagore were assembled. At seven the Dutch guests were invited to witness a play in a slight building which had been erected for the purpose. The play was over at ten, when they were led into a large room, in which a hundred ladies and gentlemen sat down to an elegant supper. The party broke up at one, and returned to Chinsura."*

The place figured somewhat prominently in 1756-57. After the massacre of the Black Hole, some of the English went up to the "French Gardens," where Mr. Young, the Prussian supercargo, resided. In May and June 1757 Clive halted at the "French Gardens, Chandernagore," waiting for the confirmation of the secret treaty with Mir Jafar; and it was from this place that on the 12th June Clive started on his momentous march towards Murshidabad.†

South of the French Gardens is the village of Ghiretti proper, where a considerable portion of the Bengal army used to be quartered. From the Proceedings of the Calcutta Council, dated 21st March 1763, we find that it was resolved to place half the Bengal army at Ghiretti and the other half at Patna; while Stavorinus (1770 A.D.) noticed that at "Garetti" the English had a military fort, often containing a thousand or more men. In Rennell's Atlas, plate xix (1781), "Cantonments" are entered just below Ghiretti. It is not known when the troops were withdrawn.

Bhitargarh—(*Bhitar*, inner, and *garh*, fort). A part of Mandargarh. See Mandaran.

Chāmpdāni.—See Baidyabāti.

* J. C. Marshman: *Notes on the Right Bank of the Hooghly*, Calcutta Review (1845), Vol. IV, p. 507.

† *Bengal in 1756-57*, H.M., Vol. I, p. 194, Vol. II, pp. 277-208.

Chandernagore.—A town on the river Hooghly, situated a short distance below Chinsura in $22^{\circ} 52' N.$ and $88^{\circ} 52' E.$ It consists of two parts, that to the south belonging to the French and that to the north to the British; they are separated by a ditch, which the French were allowed to dig by the 13th article of the treaty of Versailles in 1783. The French territory is about 4 miles long and one mile broad, extending along the river from Teliniparā to British Chandernagore. Its history has been given in Chapter III; a further description of this foreign settlement is beyond the scope of this work. British Chandernagore forms the southernmost ward of the Hooghly-Chinsura Municipality (*vide* Hooghly). The name Chandernagore is derived either from *chandra*, moon, or *chandan*, sandalwood, and *nagar*, town.

Chanditalā.—A village in the Serampore subdivision, situated on the right bank of the Saraswati. It is the headquarters of a police station with jurisdiction over 72 square miles, and of an Union Committee with an area of 2 square miles. It is touched by the Howrah-Sheakhāla Light Railway, and the station forms a junction for a short branch line to Janai. The village is an old place shown in Rennell's Atlas as the site of a police station from which several roads radiated.

Chinsura. (Vernacular *Chunchurā*, derivation not traceable)—A part of the Hooghly-Chinsura Municipality. *See* Hooghly.

Dādpur.—A village situated on the Chinsura-Dhaniakhālī road, with an independent outpost. Some *chikan* (embroidered) work is made in the neighbourhood.

Dhaniakhālī.—A large village in the Hooghly subdivision and the headquarters of the largest thana in either that or the Serampore subdivision (135 square miles). It is a mile distant from the railway station of the same name on the Bengal Provincial Railway, and contains a District Board bungalow. In the middle of the 18th century the East India Company had a large *aurung* or weaving factory at this place, which was referred to as Dooneacolly. In those days it was a more important place, the main road from Hooghly to Silimath (Salimabad) passing by "Deniachali" (*vide* Valentyn's map published in 1725). In Rennell's Atlas Deneacolly is shown with a flag indicating a police station and as the junction point of several roads.

Diwāganj.—A village in the Arāmbāgh subdivision and thana, contiguous to Bāli (q. v.).

Dwārbāsini.—A village in thana Panduā, of the Hooghly subdivision. It is $\frac{3}{4}$ th of a mile from the station of the same name on the Bengal Provincial Railway, and contains an out-door dispensary and the *bachakri* of the zamindār, Raja Piyari Mohan

Mukherji. The name is that of a goddess and is derived from *dwar*, a door, and *bāsini*, resident. The following traditions connected with the place are quoted from Crawford's History of the Hooghly District :—

"At the time of the Musalmān invasion of Bengal a line of Hindu kings of the Sadgop caste had their capital at Dwārbāsini. The last of them was named Dwār Pāl. His dominions were invaded by a Musalmān general named Muhammad Ali. The first battle fought was indecisive. In Dwār Pāl's palace enclosure was a tank called the *Jibat Kund*, which had the property of curing the wounds of all who bathed in it, and even of restoring to life the bodies of those killed in battle, if they were placed in the holy water. A Musalmān saint, named Saha Jokai, obtained permission from Dwār Pāl to bathe in this tank, and entered the water with a piece of beef concealed in his garments; the pollution thus caused destroyed the miraculous properties of the tank. Deprived of its help, Dwār Pāl was totally defeated by the invaders in a second battle, after which he and his whole family burned themselves on a funeral pile within his palace, which was thus reduced to a heap of ruins, known as *Dhan Pata*. Before his death he predicted that whenever a respectable Hindu of the Sadgop caste should come to live at Dwārbāni, he would become its king. It is said that as long as the Musalman dominion lasted, no Sadgop was ever allowed to settle there.

"The tank now shown as the *Jibat Kund* is simply a small shallow pool on the south side of a much larger tank known as *Kāmana* (prayer-fulfilling). A small tomb on the east of the *Jibat Kund* is said to be that of the *Pir*, Saha Jokai. Another large tank, a little to the east, now divided by cross *bandhs* into three small tanks, is known as *Chandra Kup* (tank of moonshine). Some distance further north are another large tank, called *Papharan* (sin-removing), and a series of seven tanks called *Sāt Satis* after the Rājā's seven wives. On the south-east of Dwārbāni is a slightly raised mound, composed of broken brick, known as the *garh*, or fort. All over the village, a little below the surface, are the remains of brick houses and walls, with many filled-up wells; and local tradition says that much treasure has from time to time been dug up, as well as many broken sculptured stones."

Gangādharpur.—An estate in the Serampore subdivision (*sausi* number 46), with an area of about 2,348 acres, the rent-roll being Rs. 52,170 and the land revenue Rs. 47,603. The estate is so called after a village of the same name in the Balāgarh

thāna, and the present proprietors are Bābus Chandra Mohan Banerji, Hari Mohan Banerji and their co-sharers, all descendants of Baddi Nāth Banerji. The early history of the estate will be found in the article on Sarsā.

Ghiretti or Gaurhāti.—A village in Bhadreswar town (q. v.)

Goghāt (*Go*, cattle and *ghāṭi*, hill pass) — A small village in the Arāmbāgh subdivision, situated 6 miles west of Arāmbāgh town. It is the headquarters of a thāna, and lies on the Old Nāgpur road, not far from Bhitargarh and Garh Mandāran, and 3 miles east of Kamarpukhur, the home of Rāmākṛishna Paramhansa, where there is a rest-house of the District Board.

Guptipārā (*Gupti*, concealed and *pārā*, quarters).—A large village in thāna Balāgarh of the Hooghly subdivision, in the extreme north-east of the district, situated about $1\frac{1}{2}$ miles west of the right bank of the Hooghly. The houses extend along a wide road for about a mile and half, and include some fine modern buildings belonging to the Sen family. The village is connected with Dumurdā by two District Board roads, but the usual way of reaching it is by the Kalnā steamer, which stops at the river bank nearest to it. It contains a High English school, and was formerly a centre of Sanskrit learning. Mathurā Bhattachārya, the author of *Shyāma Kalpa Latikā*, an anthology of religious poems in Sanskrit, flourished here, but there are now no *toles*.

Guptipārā was a well-known place in the 18th century. "Guptapara" is shown in the map of Stavorinus (circa 1770 A. D.), but on the left bank of the river. This, if correct, indicates an older site; for in the Bengali poems of the 18th century, the village is distinctly mentioned as being on the right bank.* The former importance of the place is still attested by the number of Brāhmins and Baidyas residing in it, and by its temples and religious fairs. The Revd. J. Long in 1846 remarked:—"On the opposite side of the river (i.e. right bank) is Guptapara, the people of which are famous for their activity and wit and the purity of their Bengali: there are 15 tolas (*toles*) and many Pandits who study the *Nyāya Shāstra* (*etc*); it is also notorious for thieves and Brāhmins. In 1770, Cherinjib (Chiranjib) Bhattachārya of Guptapara composed in Sanskrit the *Vidyamodu(a) Tarangini*: it treats of Hindu philosophy, and is in high repute among the natives. It was translated into English in 1832 by Rājā Kalikissen of Calcutta."† The village used to be surrounded by

**Satyenārāyanar Kathā, Sahitya-parishad patricka*, Vol. VIII, p. 63; *Chandrika*, Do Vol. I, p. 130.

† *Calcutta Review*, Vol. VI, p. 415.

woods which were infested by monkeys, *e.g.*, Stavorinus mentions having seen a great number of monkeys in a wood near the village. It is said that Rājā Krishna Chandra Rai procured monkeys from this place and had a ceremony of marriage performed for them at Krishnagar, inviting many *pandits* to the ceremony, the expenses of which amounted to about half a lakh. To ask persons whether they come from Guptipārā is proverbially tantamount to asking whether they are monkeys. These woods and the distance from headquarters naturally favoured the commission of thefts and dacoities.

The chief object of interest is a group of temples at the eastern end of the village. Ranged round a quadrangle, and enclosed within a rather high wall, are four shrines known as the temples of Chaitanyadev, Brindabanchandra, Rāmchandra and Krishna-chandra, all in the Bengal style of architecture. The oldest is that of Chaitanyadev which faces east and has a door on the west; there were three cusped arches on the east, but they have been walled up, leaving a small door. Its roof is of the *Jor-Bangala* type, with two iron rods to represent spires. It contains the images of Chaitanya and Nityānand, the two great Vaishnava preachers of Bengal. According to a note in the records of a local Pundit, the temple was built by Biseswar Rai in the reign of Akbar, and therefore apparently in the beginning of the 17th century; this claim to antiquity is supported by its thin bricks and archaic appearance.

The shrine of Brindabanchandra is the biggest of the temples; indeed, the whole group is often called Brindābanchandra's *math*. Its roof is curved like that of a Bengali thatched hut and is capped by a duplicate thereof. The entrance door and the inside of the sanctum are painted with figures of Krishna, Rādhā and Gopis, of trees, foliage, etc. In the sanctum are wooden images of Krishna, Rādhā, Garud, Jagannāth and Balarām. The finest of the group, however, is the temple of Rāmchandra. It is made of red-coloured bricks, and has a curved roof; over the roof is a tower-like structure, to which access is had by a staircase. The front wall of the verandah, and also, to some extent, of the sanctum, is covered with brick panels finely carved in the best style of Bengali art, with figures of gods and goddesses and scenes from the epics and Purānas, chiefly Vaishnavite. The temple is said to have been built by Harishchandra Rai of Sheorāphuli, probably towards the end of the 18th century. It contains painted wooden images of Rāmchandra, Lakshman (to the right) and Sītā (to the left), the images being the largest of all those at Guptipārā. Just opposite this shrine, on the other side of the quadrangle, stands the fourth temple of Krishnachandra, with small

images of Krishna and Rādhā.* It is said to have been built by Dandi Madhusudan in the time of Nawāb Ali Vardi Khān. The story is that the Dandi, who was in charge of the *math*, fell into arrears with his revenue, upon which the Nawāb summoned Sri Brindabanjiu to Murshidābād. The Dandi, fearing desecration and losing all hope of getting the god back, set up a new image of Krishna and Rādhā, and built this new temple for it.

The *math* has *debottar* property yielding an income of Rs. 1,000 a month. The founder of the *math* was Satyadev Saraswati; Bisweswar Rai of Guptipārā, who built the temple of Chaitanya-dev, was his disciple. Satyadev is said to have induced the zamīndārs of the district to build the main temple of Brindāban-chandra. The *math* remained in charge of Mahants, who bore the title of Saraswati, up to 1903. The last Mahant was dismissed by the Civil Court on account of mismanagement and incapacity, and since then the estate has been under the charge of a Manager. The chief Vaishnava festivals, viz., Rās, Dol, Rath and Ulta-Rath, are observed here, the two last named being attended by large crowds.

Haripāl—A village in the Serampore subdivision, lying between the Kanā Nadi and the Tārakeswar branch of the East Indian Railway. Here are located a police station, a Union Committee, a post office, a High English school, a railway station, and close by a District Board bungalow. There is also an out-door dispensary opened by the District Board in 1908; Srimati Surhita Sundari Dasi, widow of the late Bāmā Charn Bhar of Haripāl, contributed Rs. 25,000 as an endowment. Cotton cloths are manufactured on hand looms in considerable quantities in the neighbourhood, Haripāl and Dwārhatā being centres of the industry. This industry is evidently a survival of the manufacture carried on in the 18th century, when the East India Company had a large *aurung* or weaving factory at Haripāl. In 1755 Rs. 85,443 were advanced to weavers in this *aurung*, while it is noted in the Minutes of Consultations of Fort William of the same year that the Balasore *mulmuls* purchased at this place had been much improved. In an official report on the *aurungs* in 1767, it is said that at Dwārhatā the Company's affairs were "in a distressed situation," nearly Rs. 50,000 of the last year's advances being outstanding. After this, the Company kept up a Commercial Residency at Haripāl from about 1790 to 1835 for the purchase of cotton fabrics. About the latter year the

* *Bengali Temples*, M. M. Chakravarti, J. A. S. B., 1900, pp. 141-146, and figs. 8 and 9.

Residency, was abolished and its site with buildings sold off. "Herpaul" appears in Rennell's Atlas, plate vii (1779 A.D.).

Hridayrāmpur.—An estate in the Serampore subdivision with an area of 19,831 acres, a rent roll of Rs. 54,655 and a land revenue demand of Rs. 44,840. The estate formerly belonged to the zamindars of Singur, but was bought from them by Bābu Jaya Krishna Mukherji of Uttarpārā, originally a record-keeper in the Hooghly Collectorate, whose descendants are large landed proprietors. It subsequently passed to Raj Krishna Mukherji, his brother, when there was a partition between them. It is now in possession of Bābu Manohar Mukherji of Uttarpārā, Bābu Srināth Chatterji of Kālnā, Bābu Girijā Nāth Rai Chaudhri of Satkhirā and other co-sharers. The estate is so called after a village of the same name in the Dhaniakhālī thāna.

Hooghly—The headquarters of the district, situated on the west bank of the river Hooghly (Bhāgirathi) in 22° 55' N. and 88° 24' E. Population (1911) 28,916. The name is probably derived from *hoyā*, a reed which once grew abundantly in this locality. The Grand Trunk Road passes through the town, of which it forms the western boundary for more than two miles, and the Kālnā steamers of the Calcutta Steam Navigation Company touch it on their way up and down the river. The town is, however, most easily reached by rail. The East Indian Railway runs near the western boundary and has three stations within the limits of the town, viz., Chinsura, Hooghly and Bandel Junction. The Eastern Bengal State Railway passes on the other side of the river, with a station at Naihati, which is connected with Bandel by a branch line crossing the river over the Jubilee Bridge; the river can also be crossed by boats plying between Naihati and Hooghly.

The municipality which was created in 1860, consists practically of two towns, Hooghly and Chinsura, and is consequently often called Hooghly-Chinsura. It extends along the river bank for more than five miles, its breadth varying from half a mile to a mile and half. It is divided into six wards, the northern three falling within Hooghly and the southern three within Chinsura. The wards are formed by grouping together several *pardās* or quarters of the towns.

The first ward contains Shāhganj, Keotā and Bandel. Shāhganj, which contains a police out-post, is a place of some trade with a large market. The principal *ganjes* or granaries of the town were formerly located here: these granaries were looted by the British forces on 15th January 1757.* The

* S. C. Hill, *Bengal in 1756-57*, Vol. III, pp. 37, 43; Vol. II, p. 190.

place is named after Shāhzādāh Azim-us-Shān, the grandson of Aurangzeb, and Nawāb of Bengal from 1697 to 1707, to whom an old mosque in this quarter is attributed.* South of Shāhganj is Keotā, which is probably so called from a colony of Kewats or fishermen on the river bank.

Further south is Bandel, a name evidently derived from the Bengali word *bandar*, meaning a port. Bandel appears to have been the port of Hooghly town in the time of the Portuguese and the Mughals; while Tieffenthaler (1785) refers to the whole town of Hooghly as Bander. The vernacular name is Balāgarh (the strong fort).

The only remains of interest are the church and monastery. The former replaced an old church built by the Portuguese in their fort at Hooghly in 1599, which was razed to the ground by the Muhammadans on the capture of the town in 1632. The Portuguese were soon afterwards allowed to return to Hooghly and appear to have settled in Bandel, Bowrey remarking (1679):—"They (the Portuguese) have a very large town, about one English mile above the English Factory; it is called the Bandel. I judge it is 2 English miles in circuit, very populous of men, women and children. They are for the most part very poore."† The present church and monastery are said to have been built in 1660 by Gomez de Soto, who had the keystone of the old church (with the date 1599 on it), which had been saved from the sack of Hooghly, set up over the eastern (river-side) gate of the monastery. In 1908 it was removed to the western side; and there it may be seen over the western gate.

Bowrey relates a curious story about a Portuguese church of his time. "Anno Domini 1676 the Portuguesees (of Hooghly) haveinge collected a good summ of moneys to the End they might build a very large and decent Church, they now made preparation to begin the worke. Haveinge provided stone, brick, lime, timber, they pull downe the old one, and begin the new foundation, but ere one-fourth finished the Moors, by order of their Governour, stopped the worke, commandinge the workmen upon paine of imprisonment not to proceede, to the great grieffe of the Fathers."‡ It is not known to which church these remarks apply; it may have been the Church of Misericordia, which stood close by. There was also a Jesuit College at Bandel on

* *Rejāz-e-Salatin*, transl., p. 244, note 1.

† *Countries round the Bay of Bengal*, pp. 191-92.

‡ *Id.*, pp. 194-95.

the way to, Keolā, of which mention is made in 1723. This is shown in Tieffenthaler's sketch (1785) as lying north-west of Bandel town with an explanatory note "*Aedes Sacra Collapsa Soc. Jesu.*" In January 1757, when the British attacked Hugly fort, they "landed at the Portuguese Church above Hooghly" and 'saw from the top of the church two miles into the country;" while Sir Eyre Coote noted in his journal that he "took possession of a Portuguese convent."[†]

The Church, which is dedicated to Nossa Senhora di Rozario (Our Lady of the Rosary), is somewhat singular in being built north and south and in having its principal altar at the north end. High up in a niche under the cross in the centre of the main façade is a statue of the Virgin (Our Blessed Lady of Happy Voyage and child. It is said to have been originally on the altar of the old church which the Muhammadans destroyed. Legend relates that Father Da Cruz, whose miraculous escape has been mentioned in Chapter III, and a pious Portuguese merchant, who was a close friend of his, used to spend many hours in prayer before this image. After the capture of the fort the merchant, fearing sacrilege, took it from the altar and jumped into the river and swam across with it, but was seen no more. One night after the Portuguese returned a great storm burst, and the roaring of the river awoke Father Da Cruz. He heard a voice like that of his friend crying "Hail Our Lady of Happy Voyage, who hast given us the victory. Arise, Oh Father, and pray for us all." On looking out from the window he saw that the river was lit up with a strange light, and it seemed as if some one was coming towards the church. In another moment the light disappeared, the noise ceased, and everything was still. Early next morning some natives were seen near the church compound shouting that *Guru Mā* (their name for the Virgin Mary) had come to reign there. To his great surprise Father Da Cruz found the image a few yards from the gate. He placed it on the principal altar, and, to commemorate this miraculous event, a special festival was instituted at which the image was carried in procession. Some years afterwards it was removed to the place which it now occupies. Below it is the model of a full-rigged ship, a votive offering of a ship's captain, who thus commemorated his escape from shipwreck.

In front of the church stands a ship's mast, of which the following story is told. While the religious ceremonies in connection with the discovery of the image were about to begin,

[†] S. C. Hill, *Bengal in 1756-57*, Vol. III, pp. 14, 43.

a large Portuguese ship suddenly appeared at the *ghat* facing the Church. The service being over, the Captain had an interview with Father Da Cruz, in the course of which he related how his vessel had encountered a terrific storm in the Bay of Bengal. The Captain had then made a vow promising the Virgin an offering, if they reached harbour in safety. His prayer was heard, for the storm soon began to abate and after a short time perfect calm succeeded. Favourable wind and tide then brought them to the Bandel *ghat*. In fulfilment of his vow, the Captain had one mast of his vessel removed and presented it to the church.

The church has three altars, a small organ and several tombstones, the oldest being that of Elizabeth da Silva who died in 1756: a Latin inscription states that she died borne down by trouble and weakness caused by the war waged by the Moors against the English. The church property of 777 *bighās* of land granted by Shāh Shujā in 1646 has now decreased to 380 *bighās*, yielding a rental of Rs. 1,240 per annum. In the monastery is a spacious hall built 80 years ago by Mr. Baretto and other Catholics of Calcutta, which was intended to serve as a sanatorium for invalids. The monastery used to be occupied by Augustinian friars, the last of whom died in 1869, and it is now in charge of the Parish Priest who, however, retains the title of Prior. Between the hall and the church there is a picturesque courtyard, with a grotto of Our Lady of Lourdes, surrounded by cloisters.

Four festivals are specially observed in the Church, viz., the feast of the Blessed Lady of Happy Voyage, in the month of May; the feast of Saint Augustine, in August; the feast of the Blessed Lady of the Rosary, in November; and in Lent a solemn procession representing the journey of Christ to Calvary with the cross on his shoulder.

The only other building noticeable in Bandel is the old Circuit House, which stands on the river bank in an extensive compound. It used to be the residence of Mr. D. C. Smyth, the Judge-Magistrate of Hooghly, and was purchased by Government in 1856 for Rs. 16,000. It was occupied for a long time by the Dacoity Commissioners, and for some time towards the end of the 19th Century by the D Company of the Bengal Military Police. The men, however, suffered from fever, and consequently in 1901 the company was removed to the Dutch Barrack at Chinsura.

In the early days of British rule Bandel was a favourite resort of the Europeans of Calcutta, referred to as "sweet Bandel," "the

pleasant and healthy settlement of Bandel," etc.* Now-a-days it is far from healthy. Cream cheeses are made here and exported to Calcutta and elsewhere; this industry dates back to the time of the Portuguese.

Ward No. II, which contains Bāli, Hooghly town proper, and Golghāt, is the oldest and was at one time the most populous part of the municipality. Bāli is separated from Bandel by a deep ditch, over which is a bridge built in the time of Mr. Smyth, and a small part of it to the north is included in Ward No. I. It is probably so called from the fact of its having been formed by sandy accretions (*bāli*, sand).

Parts of Bāli are known by different names, e.g., Rairāyan Bazar, and (round this bazar) Tewāripārā, Malpārā (now called Palpārā), Borālpārā etc. Rairāyan Bazar is said to have been established in the days of Mughal rule by an up country man named Alamchānd, or according to another account, by Hari Mallik who bore the title of Rairāyan or chief of noblemen. He not only established the bazar, which in time became the largest market in Hooghly, but also a *thākubārī* dedicated to Rādhā-Krishna. The bazar has now disappeared, but the worship continues in the shrine, which is under the charge of *mahants* or abbots. These abbots are not celibates but married men, and the succession passes to their lineal descendants as in the case of ordinary Hindus.

Close to the temple of Rādhā-Krishna is the *Bara ākhṛā* or religious meeting place, which has a subsidiary *ākhṛā* at Khāmārpārā, the southernmost part of Bānsberī adjoining Shāhganj. The *Bara ākhṛā* is ascribed to Chaturdās Bābājī, who came to Bāli three hundred years ago, cleared the jungle and settled there; his tomb is revered by the people. A wonderful story is told of Bhikāridās, the founder of the *ākhṛā* at Khāmārpārā. One morning, it is said, when the saint was cleaning his teeth, Daraf Ghāzi of Tribenī (probably a corruption of Jafer Ghāzi) came to visit him riding on a tiger. Seeing him, Bhikāridās patted the wall he was sitting on and told it to move. The wall, with the saint on it, moved forward until he came face to face with the Ghāzi. Both came down from their seats, and embraced each other. The Ghāzi acknowledged the superiority of the Hindu saint and praised him, after which each returned to his place. Thenceforth Daraf Ghāzi, from being a hater of the Hindus, became an admirer of their religion, studying Sanskrit and composing prayers in that language to the

* *Selections from the Calcutta Gazette*, 5th August 1795, I, 22-3, 24th September 1799, Vol. III.

goddess Ganges. If Daraf Ghāmi is identical with Jafar Khān, who built a mosque at Tribenī in 1298 and a *madrasa* in 1313, then Bhikāridās of the legend goes back to the beginning of the 14th century. His *qkhrā* came into the hands of the abbot of *Bara-akhrā* by the terms of a will.

In Borālpārā, east of the Rāirāyān's Bazar, resided, according to tradition, Gauri Sen, whose name is preserved in a proverb referring to his liberality. A Subarnabanik by caste, he is said to have lived about three hundred years ago, beginning life as a trader on a small scale. One of his chief customers was one Bhairab Chandra Dutt, a Kāyasth of Mednisankarpur, a place not yet identified. On one occasion Gauri Sen sent him seven boats loaded with zinc. It so happened that an old *sādhu* or saint was proceeding on a pilgrimage to the south on one of these boats. When the boats came to their destination, Bhairab Dutt found to his surprise that the cargo was not zinc, but pure silver, and magnanimously sent back the boats, with their cargo intact, to Gauri Sen. Just before the arrival of the boats at Hooghly, Gauri Sen dreamt that the god Mahādeva appeared before him, informed him of the strange transmutation of the metal, and directed him to build a temple. The next day the seven boats arrived laden with silver, and Gauri Sen found himself immensely rich. He built the temple of Siva as directed by the god, and spent his wealth in relieving the poor and the needy. Hence the proverb "*Lag, tākā, deke Gauri Sen,*" i.e., "If you want money, Gauri Sen will give it." His descendants who are in reduced circumstances, still keep up the worship of Siva in the temple.

Besides these religious institutions, Bāli has an *atith-sālā* or alms-house for ascetics built by Nanda Lal Khetri. On the river bank are several *ghāts*, one of which has recently been built by Piyāri Bibi of the family of Nanda Lal, and a burning *ghāt* built by the Pāl family of Mālpārā.

Hooghly proper lies south-east of Bāli and is separated from Hooghly proper by a large drain. It used to be the most densely populated part of the municipality, and besides a large bazar contained the Civil and Criminal Courts and all the offices. In 1896 the Courts and offices, and in 1909 the office of the Inspector of Schools, were removed to Chinsura, and now the only public institutions are the branch school, the normal school, and a police outpost opened in 1907 at Chak Bazar (Hooghly Chauk). The transfer of the offices and courts has affected the prosperity of Hooghly, which has still further waned owing to the ravages of malarial fever and the decline in trade.

The Strand Road runs close to the river bank, and to the west of it is nearly the whole of Hooghly town: here are several quarters having names reminiscent of the Mughal occupation, such as Turānigarh and Shaiṣṭābād, and further west Sonātuli, Kābādāngā, Alipur, etc. Mughalpārā, which lies across the present Chakbazar road, was occupied by Irāni Mogul traders, and is so named in contradistinction to Turānigarh. On the east of the Strand Road there are only the Magistrate's house and the Imāmbāra, a garden and the tomb of Muhammad Mohsin, and a bazar; this quarter is called Imāmbazar. There is a fine *ghat* on the river bank near the schools called Smyth's Ghat after Mr. D. C. Smyth, Judge Magistrate of Hooghly, which was built in 1829 by private subscription.

The
Imām-
bāra.

The Imāmbāra is an imposing edifice constructed out of funds which had accumulated from an endowment left by a pious and wealthy Muhammadan, Hāji Muhammad Mohsin. By a deed, dated 30th April 1806, he created a trust and directed that the proceeds of his large property should be divided into nine equal shares. Three shares were to be applied to religious celebrations, festivals, and the repairs of the Imāmbāra buildings and cemetery; four shares were assigned to the expenses of the establishment and pensions, and two shares to the two trustees appointed as *Mutawāllis*. On account of the mismanagement of the then trustees Government stepped in, dismissed them in 1818 and took over charge of the property. During the long litigation which ensued between Government and the dismissed *Mutawāllis* (1818 to 1835), a large surplus accumulated, which amounted to 8½ lakhs in 1835. This surplus was devoted to the establishment of the Hooghly College, and to the construction of the present Imāmbāra buildings with a masonry revetment on the river bank. The revetment cost about Rs 60,000, and the Imāmbāra buildings Rs. 2,17,413, including a large clock procured from England, which cost Rs. 11,721. Work began in 1841 and was completed in 1861, the Imāmbāra replacing an old building said to have been erected about 1694, or, according to another account, about 1717.

The buildings extend from the Magistrate's residence on the west to the *ghat* on the east, and occupy the space between the Strand Road and the Hooghly river. The main entrance consists of a wide gate flanked by a tall tower on each side. The towers are about 80 feet high and have staircases inside leading to a gallery on the top, from which an excellent view of the surrounding country for many miles can be obtained. Between them is a massive clock tower. The gate leads to a large quadrangular

courtyard paved with marble, in the centre of which is a masonry cistern stocked with gold fish and with fountains playing in it. On two sides of the quadrangle are two-storied ranges of rooms, and on the north side stands the mosque proper. Its roof is supported by slender pillars, the floor is paved with marble, and the walls are decorated with texts from the *Koran* in black and other colours. The interior is rich with inlaid marble and carvings, chandeliers and lanterns, and there is a pulpit coated with silver plates.

West of the entrance gate are rooms set aside for a *Yunani* dispensary, beyond which is the *hamām-ghar* or Turkish bath. East of the gate runs a range of double-storied buildings, which contain the office and quarters of the *Mutawāli*. Further east is a garden containing several tombs, including those of Mirza Salā-ud-dīn Muhammad Khan, *Faujdar* of Hooghly, his wife, Manu Jān Khānam, his father-in-law, Agā Mutāhar, and his brother-in-law, Muhammad Mohsin himself. A pathway through the garden leads to a suite of rooms facing the river, which are now let out on hire. East of the garden, and separated from it by a drain, is an enclosed *hat* established by Salah-ud-din, in which a market is held every Tuesday and Saturday.

The Imāmbāra is a Shiah institution, and is under the management of the *Mutawāli* or trustee. It is maintained from the grant allotted from the Mohsin Fund. One-ninth of this sum is made over to the *Mutawāli* or trustee as his pay, and a three-ninths share (plus Rs. 750 a month) which is under the control of a committee of Muhammadan gentlemen, is devoted to the upkeep of the Imāmbāra and its religious celebrations. The present *Mutawāli*, Syed Alī Nawab, was appointed by Government in 1908, being the fifth so appointed since 1818.

South of the Imāmbāra comes Golghāt or, as it is sometimes Golghāṭ written, Gholghāt. It was so called from the fact that in the bank here there was a semi-circular cove (*gol*, circular and *ghāt*, landing stage).^{*} This quarter of the town is traversed by the Naihāti branch of the East Indian Railway, and is connected with the other side of the Hooghly by the Jubilee Bridge, the Hooghly Ghāt station being close by.

The bridge, which is so called because it was opened in the Jubilee year (1887), is constructed on iron caissons, sunk below the bed of the river and filled in with brick and mortar. It is built on the cantilever system and has three spans. The central cantilever span rests on two piers in the middle of the river;

^{*} The cove is shown in Bowrey's chart of 1686 and the pilot chart of 1708.

the second and third spans project from either bank. The two central piers are each sunk to a depth of 100 feet below mean sea-level, or 73 feet below the river bed. The height of the bridge above highest water mark is $36\frac{1}{2}$ feet, so as to allow ample space beneath for the passage of river steamers and native cargo boats. Its length is 1,200 feet, consisting of two spans projecting from the banks, measuring 420 feet each, and one central span 360 feet. All heavy traffic intended for export overseas, such as coal, jute, oil seeds, wheat, &c., passes over this line to Naihati, and thence by the Eastern Bengal State Railway and the Kankur-gachhi loop to Kidderpore Docks south of Calcutta.

The Forts. Golghât terminates at the district jail (built in 1816), which lies within Ward III, the drain to its north being the boundary of the ward. The Strand Road passes along the river bank in front of the jail and commands a fine view of the Hooghly.

The part of the municipality included in Ward II is historically the most interesting, as it comprised the old town of Hooghly which is mentioned in 1495 in the poem of Bipra Dâs as a place on the river Bhâgirathi at which the merchant Chând touched. Hooghly appears originally to have been a part of the suburbs of Satgaon, and the legends indicate that the place was then mostly covered with jungle. It rose into importance when the Portuguese began to settle here about 1570; by 1590 it had superseded Satgaon as a port, and in 1632 it became the Mughal head-quarters on the capture of the Portuguese fort by the forces of the Bengal Nawâb. The Portuguese fort must have covered a large area, if we accept the account which states that there were several thousands of Christians in it at the time of its capture. It was bounded on one side by the river, and on the other three sides by a deep moat fed from the river; the deep drain which goes down to the river north-west of Smyth's Ghât is probably part of this moat, and also possibly the drains south of Bandel Church and south of the railway bridge. The fort cannot now be traced with any certainty, but according to some, two low broken walls that run into the river opposite the jail-gate are remnants of it. A part of the north wall, too, may probably be traced in the remains which may be seen on the east bank of the moat that bounds the Hooghly post office on the west.

In the second quarter of the 17th century the Dutch built a factory in Golghât, and by 1651 the English had built another factory about 20 paces north of it. The Dutch factory and store-houses were swept away by floods, after which they removed to Chinsura, where they built Fort Gustavus about 1656. The English also finding their factory exposed to floods, built another